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BIOGRAPHICAL

AND

Descriptive Catalogue

OF

“The Ancient Band”

COMPOSING THE

SPIRIT ART GALLERY,

BEING

LIFE-SIZE BUST PORTRAITS.

PAINTED WITH PENCIL,

BY WELLA AND PET ANDERSON,

SPIRIT ARTISTS.

WITH SOME ACCOUNT

OF OTHER

ANCIENT PEOPLE.

WHO LIVED

50,000 Years Ago.

PRICE, 25 CENTS.

NEW YORK AND SAN FRANCISCO

Published by the “Pacific Art Union.”

"THE ANCIENT BAND."

This (the Atlantian) BAND was formed about two thousand years ago, by a *Triad*, consisting of YERMAH (the Chief); ADEHL (the Hindoo Necromancer), and ARBACES (Egyptian Priest). These three leaders associated with themselves, in the following centuries, one by one, other eminent and talented personages, in Spirit Life, until the whole number constituting the BAND was twenty-eight, as it now remains. The following are the names, and their order of accession:

MEMBERS OF THE BAND.


- | | |
|----------------------------------|-------------------------------------|
| 1. YERMAH, of Atlantis. | 15. HIRAM ABIFF, of Tyre. |
| 2. ADEHL, of India. | *16. PYTHAGORAS, of Greece. |
| 3. ARBACES, of Egypt. | *17. COPERNICUS, of Poland. |
| 4. ATYARRAH, of Atlantis. | 18. CONFUCIUS, of China. |
| 5. ORONDO, of Atlantis. | *19. POPE GREGORY, I. of Italy. |
| *6. RAJAH BEDAR, of India. | *20. ALARIC, King of Visigoths. |
| 7. MAZALEEL, of Nineveh. | *21. PETER THE HERMIT, of France. |
| *8. JANNES, of Egypt. | 22. PIETRO VECCHIA, of Rialto. |
| 9. HASSAN AL MESCHID, of Persia. | 23. OMAR, I. of Arabia. |
| *10. PSAMICONDE, of India. | 24. PETER KORZAKIEFF, of Poland. |
| 11. ABD EL KADER, of Arabia. | 25. HENRI DE BRIANVILLE, of Engl'd. |
| *12. BAAL BALZER, of Nineveh. | 26. CRANMER, of England. |
| 13. GAUTAMA, of India. | 27. AYOTTE, of France. |
| 14. GATULLUS, of Rome. | *28. AZELIA, of Atlantis. |

 The Portraits of those marked * have not yet been painted.

OTHER PROMINENT PERSONAGES,

(Helpers of the Band)

- | | |
|--|--------------------------------------|
| 1. PLUTARCH, Greek Historian. | 6. ABELARD, Lover of Heloise. |
| 2. PINDAR, Greek Poet. | 7. HELOISE, Mistress of Abelard. |
| 3. KING ALFRED, THE GREAT, of Britain. | 8. PHILIPPE QUINAULT, Lyrical Poet. |
| 4. JOHN GIOCONDO, Italian Monk. | 9. SIR ANTHONY VANDYKE, Painter. |
| 5. SIR FRANCIS (LORD) BACON. | 10. "DAWN," Grown up in Spirit Life. |

 The eighteen portraits of the BAND, and these ten—28 in all—are painted with Faber's Pencils, life-size busts, and the originals constitute the "SPIRIT ART GALLERY," as now on exhibition.

BEAUTIFUL PHOTOGRAPHS,

In the highest style of the art, have been made of these wonderful pictures, which form *the strangest and most attractive group of Ancient Costumes and Faces* ever before seen on the Earth.

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INTRODUCTION.

THE remarkable collection of Pre-historic, Ancient, and Middle-age Personages, comprising the "SPIRIT ART GALLERY," is one that challenges public attention and criticism as no other Paintings have ever done since the birth of this form of Art. It is *sui generis*: singular and unparalleled.

In the execution of these Portraits, all hitherto known rules of Art Schools have been ignored or set at defiance. Method or time—whatever has governed the artist in his normal condition, has made no figure in this work. If it were permitted, under the broad radiance of Science, to attribute any event—the laws of which we did not understand—to the category of "miracle," these paintings would be as insolvable as other of Nature's phenomena.

When the tiny "raps," at the humble Hydesville home of the Fox family, startled the world, and gave birth to Modern Spiritualism, how few, if a single one, comprehended the stupendous effect upon the opinion of the world that has since been produced. No movement of mind or spiritual forces, within the limits of recorded history, is comparable with this, either in its moral or phenomenal aspects. Wonders have multiplied, till a new wonder ceases to be regarded as but an every-day affair. From the mouths of babes have the wise been confounded.

It is about eighteen years since a young married couple began life together in one of the towns of the Great West. The husband was a mechanic of only a meager, common-school education. He had learned and followed the trade of a cabinet maker. He sometimes worked at the poorly remunerative business of sign-painting, which was all he knew of the painter's art, in which he was his own tutor.

The wife was a small, delicate, *spirituelle* young woman. The gift of "second sight" was hers from the days of infancy. A wierd, strange child, she was called by everybody; always seeing and telling things which were incomprehensible to family or friends. After the birth of Spiritualism, the wonderful gift of the young woman placed her among the recognized "mediums" of the new dispensation; not only in *clairvoyance*, and *clairaudience*, but in the state known as "trance."

This young couple were WELLA P. and L. PET ANDERSON. At the period of their marriage, and for several years thereafter, no "signs" of mediumship were manifested in Mr. Anderson, while the fame of Mrs. Anderson, as a most remarkable "test medium," extended far and near.

They sat together for *his* "development" for a long time—two years, we believe—before the remarkable phase of ART MEDIUMSHIP

was shown by Mr. Anderson: for which she was, and still remains, the necessary magnet, or battery, and which has given them a world-wide reputation as "Spirit Artists."

Since then thousands of portraits have been painted—likenesses of those in spirit life where none existed—under conditions utterly precluding pre-knowledge or collusion. Indeed, in almost every instance, *these portraits were recognized and accepted likenesses*, and may be seen in many hundreds of homes throughout the land, as the most prized mementos of the loved ones gone before.

These art productions are executed *solely* with Faber's pencils, Nos. 1 and 2, while the mediums are in the UNCONSCIOUS TRANCE STATE: one—Mrs. Anderson—supplying the elements of power, or "life-essences," used by the controlling spirits: the other holding the pencil under *involuntary, or mechanical motion*. It makes no difference whether the studio is light or dark. Usually the blinds are closed, and the curtains drawn, thus leaving the room in the "dim religious light" of the old cathedrals. The *séances*, for fine painting, rarely exceed twelve minutes in duration; and only under very favorable conditions of atmosphere and physical health, is a second sitting given on any day. In TEN, at most, of these "*séances*," *the portrait is completed*, as seen in the Gallery; or in TWO HOURS OF ACTUAL WORKING TIME!

The "marvel" of this fact, which is as well attested as any other fact within the cognizance of human consciousness, will be apparent to artists, critics of art, or the general public, by an examination of the paintings *in detail*. Nothing more elaborate, or more beautiful, ever came from the pencil or brush of the inspired artist in any age, than is to be seen in the costumes and delicate shadings in these portraits, which give them such a vivid and life-like expression.

The "ANCIENT (Atlantian) BAND" was formed some two thousand years ago, by the association of Yermah, Adehl and Arbaces, in a *Triad*, to which additions were made in the following centuries—one by one—till the number is now twenty-eight. They have been engaged in every advance movement, in education, since its first formation; but never, until after the middle of the 19th century, have they manifested, through *media*, as personalities, for the reason that the age was not ripe for them to do so. Some of them were clairvoyantly seen by, and exercised positive control over Dr. JAMES COOPER, of Bellefontaine, Ohio, as long ago as 1857; and to many other mediums throughout the country have various members of the BAND been recognized.

About five years ago, in a correspondence with Dr. Cooper, for psychometric testing of ores (for which he is unexcelled), Mr. J. Winchester, then residing in New York, received the first knowledge of the existence of this "Band," who seem to have been long attendant upon him, and who accompanied his letters into the clairvoyant presence of the medium.

In the fall of the same year—1869—Mr. Winchester visited Mr. Anderson's rooms, on special personal invitation, to examine some portraits just completed. On the occasion of this visit, Mr.

and Mrs. Anderson—both clear-seeing mediums—described these *same ancient personages*, as coming with him, that had already become familiar through Dr. Cooper. Mr. Anderson stated that it was the first time in his mediumship that he had ever, clairvoyantly, seen any ancient personages, or spirits of a pre-historic age. He also stated that these personages desired to have their portraits taken, for Mr. Winchester, and appointed a day for a *séance*: at which the likeness of YERMAH was sketched, corresponding accurately to the description in a letter from Dr. Cooper several months previously. It was a surprising, and most satisfactory *test of the identity of the spirit*, as Mr. Anderson was entirely ignorant of any correspondence between Mr. Winchester and Dr. Cooper.

Owing to sickness, and other unfavorable conditions with Mr. and Mrs. Anderson, and the necessity of their leaving the city, no other portraits were taken at that time; and, soon after, Mr. Winchester returned to California, without a thought or expectation that the work would ever be resumed.

In November, 1870, the Andersons felt impelled to visit the Pacific Coast, of which intention Mr. Winchester had no previous intimation; nor did he hear of their arrival until the latter part of January, 1871—three months after they reached San Francisco.

At the second call upon Mr. and Mrs. Anderson—the 3d of February, 1871—a *séance* took place, and a sketch was made of a member of the Band; and every day, till the first week of March, *séances* were held, at each of which, another one of the Band was sketched, until the whole were taken.

During this time the artists were held under the *exclusive control* of the Ancients. No other portraits could be, or were, taken, except these, though the public crowded the rooms, and orders were importunate. Mr. Winchester was severely criticized for *monopolizing* the time of the artists, by those desiring to obtain likenesses of friends or relations in spirit-life: and, in several instances, he gave way to others, in order to allay the complaints that were made.

It did not matter. In every case in which an attempt was made to take a portrait for another, *there came upon the paper some pre-historic personage of the "ANCIENT BAND."* It was thus proved, to the satisfaction of every one, that neither the artists, nor Mr. Winchester, had any control over the conditions; but that "the Spirits" held the batteries at both ends of the magnetic wire.

Of the twenty-eight sketches of the "Band," then made, only eighteen portraits had been completed: the artist always commencing *de novo* on a fresh and fair sheet of paper, without any reference, whatever, to the original.

The work, so far as it has progressed, has been wholly executed in California—the time covering the two following years, during which the artist was engaged in the execution of orders for the general public.

Viewed in whatever light we may—from every stand-point of human judgment—these portraits are most remarkable. As the likenesses of *real men and women*, who lived on this earth in past Eras, they must strike the beholder with astonishment at their com-

manding forms, and their grandly developed intellects, expressed in every feature.

As WORKS OF ART, they compare favorably with those of the best artists of this or any former age. In the wonderful diversity in race, physiognomy, and quaint richness of costume, no collection of paintings have ever equaled these abnormal productions of the pencil, in the hand of one who is not only an uneducated man, but who never took a lesson in drawing in his life.

In regard to the Philosophy involved in the return to earth, as "ministering angels," of these Ancient Bands of Spirits, or as to *the purpose of their coming*, there is much room for difference of opinion. The idea, that the wise and good in spirit-life BAND themselves together in societies, associations, and congresses, to aid, by their psychological power, exerted upon susceptible minds, in advancing the human race toward better conditions and a more perfect brotherhood, is not a new one, but is accepted and believed by all believers in Spiritualism.

It is also an accepted fact by the Christian world generally, by the believers in other systems of religion, and by barbarous tribes of men, that Spirits have communicated and do communicate with mortals, influencing them for good or evil.

All reformers have been, more or less, under the inspiration, in their teachings, of the Divine Mind; in other words, have been "controlled" by spirits whose purpose it was, through their chosen instruments, to break down old superstitions, to liberalize and enlighten the human intellect, inaugurate an improved order of belief, and institute better forms of government.

The most noted of these reformers of the early historical times, are *Chrishna* and *Gautama*, among the Hindoos; *Moses* and *Jesus*, among the Hebrews; *Osisus* and his wife, *Isis*, among the Egyptians; *Zerdusht* and *Zoroaster*, among the Persians; *Pythagoras*, *Socrates* and *Plato*, among the Greeks and Romans; together with many in the middle and later ages of the Christian era—Huss, Valdo, Servetus, Luther, Melancthon, Swedenborg, the Wesleys, Fox, Volney, Murray, Winchester and Paine; but the efforts of most of these inspired reformers, or mediums, have proved almost abortive, for the reason that their disciples, or immediate followers, have invariably set themselves down in the *last tracks* made by these men before their death—considering their doctrines as the finality. Thus, failing to progress, they have stood still or retrograded.

In the case of Jesus, the controlling band was composed of Moses, Elias, Confucius, Pythagoras, Socrates, Hermes (an Egyptian priest, father of Moses), Zoroaster, Baal Balzar (a very ancient Ninevite, of the Magi, one of the "Atlantian Band") and some of the Hebrew Seers, Samuel being the principal one. The purpose was to break down the ritualism of the times, dissipate the idea that the Hebrews were God's chosen people, destroy the power of the priests, and institute a system founded upon the Fatherhood of God, and the Brotherhood of Man; teaching the world at the same time that "GOD IS LOVE," and not the monster he was generally represented and believed to be.

In this purpose the controlling Band of Jesus partially succeeded; but his followers, failing to agree among themselves as to the intent of his doctrines—some insisting on one interpretation and some another, and confounding the pure principles he taught when under the “influence,” with what he said when not—numerous schisms or creeds resulted—till in after time (about 225 A.D.) Jesus was DEIFIED: and a hundred years later he was incorporated into the *Trinity*, being the second person of the Triple-God.

The Atlantians had nothing to do with the development or control of Jesus, being engaged with Adehl, Arbaces, and others in an effort to influence different individuals to copy and save from the destruction they saw impending, the invaluable historical and scientific records that were preserved in the Alexandrian Library. They well knew that it would require ages for the human family to regain the knowledge contained in that grand collection of histories, reaching back to remote ages. But they failed; and the library was destroyed—first by the early Christians, because the books conflicted with their Old Testament; and what remained were used by Omar and his followers, to heat their baths, when he conquered Egypt.

After the failure of YERMAH and his associates to save the Alexandrian Library, through their “influence” upon mediumistic persons of that day, they devoted themselves—sometimes together and sometimes individually—to the development of other susceptible individuals, to prepare for, and carry forward the greater work which the Triad was formed to accomplish, viz:

“*To institute a system of liberal education FOR THE PEOPLE, simplify the sciences, and popularize and liberalize religious ideas in such a manner as to make the human family a BAND OF BROTHERS;*” or, in other words, “*To make Religion subservient to SCIENCE AND EDUCATION, or rather to make SCIENCE AND EDUCATION THE FOUNDATION OF RELIGION.*”

In the latter part of the eighth century the Triad had drawn to them ATYARRAH and ORONDO, of Atlantis (who had always been companions of Yermah), PSAMICONDE, of India; JANNES, of Egypt; BAAL BALZAR, of Nineveh; RAJAH BEDAR, of India; HIRAM ABIFF, of Tyre; MAZALEEL, of Nineveh; PYTHAGORAS, of Greece (the sage of Samos); CONFUCIUS, the Chinese Sage and Philosopher; HASSAN AL MESCHID, the Magian Priest of Persia; GAUTAMA, the Brahminical reformer, and founder of Buddhism; CATULLUS, the Roman jeweller; and ABD EL KADER, the Arabian descendant of Ishmael; the “Band” then comprising eighteen members, all attracted to each other in this *union of purpose*, as of the same mind.

In the following centuries others, one by one, were enlisted in the BAND, viz: ALARIC, King of the Visigoths; Peter the Hermit, of France (father of the Crusades); POPE GREGORY I., of Italy; OMAR I., second Caliph of the Arabian (Mohammedan) dynasty; COPERNICUS, the astronomer; PIETRO VECCHIA, Tribune of the island republic, Rialto, in the Venetian Lagoon; PETER KOZAKIEFF, scholar and scientist, of Poland; HENRI DE BRIANVILLE,

English knight, of the time of Charles I.; CRANMER, Archbishop of Canterbury, martyred by Queen Mary; AYOTTE, of France, artist and poet of the Huguenots; and, last of all, AZELIA, High-Priestess of Atlantis at the time the continent was sunk, and wife of Yermah, the Chief.

The influence of this Band has been increasing in all the centuries since the original *Triad* was formed. In later times, they were the controllers of the great reformers down to Paine and Volney; but, for the reason that the world was not ready to receive the advanced truths the BAND desired to promulgate, a *radical change* in the popular theologies and religious systems could not be made. Thus they were able to do but little beyond the comparatively limited following of those reformers themselves. Finding, as they supposed, better conditions to exist at the dawning of the nineteenth century, the BAND has had in preparation, from antenatal periods, various *media*, whose training and experiences were of a character to adapt them to fill their pre-ordained positions in the more active inauguration of the "Plan" when the "fulness of time" shall come.

The present *brochure* is but the preliminary to more elaborate and consecutive histories of the Past, in which the knowledge of long-forgotten ages—of other and varied civilizations—will become the common property of the Present.

The *data* for these pre-historic biographies was given through the mediumship of JAMES COOPER, M. D., of Bellefontaine, Ohio, than whom a more thoroughly educated gentleman, or a medium of more numerous "gifts" has rarely been known in the ranks of Spiritualism. Should circumstances favor, Dr. Cooper will, ere long, devote his great talent in mediumship to receiving from the "Ancients" the detailed histories they propose to give for future volumes.

Until now no Pre-historic and Ancient Spirits have ever been manifested to the gaze of mortals in *their personalities*. In this way those composing this Band seek to win the attention of the world, in order to extend their influences, and prepare the public mind for the work they propose to inaugurate, which is to be continued in coming ages until the long looked for, and long prayed for *Millennial Period*, shall become a living REALITY.

SPIRIT ART GALLERY.

BIOGRAPHICAL AND DESCRIPTIVE.

I.—YERMAH, CHIEF OF THE BAND.

A little more than 16,000 years ago a Continent existed, nearly centrally situated between the western coast of America and the eastern shore of Asia. This continent was 2,500 miles in extreme length, from north to south; and 2,000 in its greatest breadth. It stretched from a considerable distance south of the equator into the north temperate zone. The name of this continent was ATLANTIS: of its capital city ATLANTA, YERMAH was an inhabitant.

With the exception of the mountainous regions, the continent was densely inhabited by a highly civilized and intelligent people, devoted to the arts and sciences, agriculture and religion. Its position upon the equator, and in the temperate zone, with its ranges of snow-capped mountains, gave every variety of climate and production.

Being a land then so old that its history was lost in myth, the people had attained to a degree of culture and refinement unknown in any other part of the earth, and never surpassed, even to the present day. They had, from almost immemorial ages, grown out of a condition of war into the arts of peace, and the amenities of a genuine brotherhood.

The Atlantians were a race of stalwart men and women—giants, they might be called. Seven-and-a-half to eight feet was the medium stature of the men, and from six to seven feet that of the women.

Their dwellings were mostly of stone, elegant in external architectural orders, and rich in their interior furnishings and adornments. Their utensils were, among the higher and more wealthy classes, almost wholly made of the precious metals; even those intended for culinary purposes being made of, or lined with silver.

ATLANTA, the capital, was located on a very large land-locked bay, situated on the western shore, about midway of the continent, north and south. The city was built in circular form, of hewn and cut stone, marble and porphyry. A large area in the centre contained the Palace of the Chief of State, together with the Government Buildings, and the Grand Temple, devoted to religious rites, presided over by the High Priestess AZELLA.

A broad circular avenue surrounded the space devoted to government and religious purposes, from which, like the spokes of a wheel, radiated the streets leading to the suburbs. At suitable distances were other circular avenues, ring after ring, reaching to the outer limits, and from each circular avenue radiated additional streets. The city, including its closely built-up suburbs, contained a million of people; to which the populous villages, within an easy distance, added several hundred thousand more.

The political and social structure of society was that of *Caste*; of which there were four, viz:

1. The *nobility*, from which came the religious and moral teachers, who WERE ALWAYS WOMEN; the secular and scientific teachers, who were men.

2. The *artizans*, and handicraft, or tradesmen; comprising all those who were devoted to the fine arts, trades and mercantile pursuits—which were not restricted to sex.

3. The *military*, or defenders of the nation; the supreme commanders of which were drawn from the men of the first class, but merit always promoted privates from the ranks to higher grades in case of vacancies.

4. The *laborers*, which comprised agriculturists, sailors, fishermen and all other workers.

Those of the fourth class could only be elevated by intermarriage with women of the higher class, no law existing against such marriages; for the women had the right to select husbands from their own or any lower class, but not from a higher, except by special edict, in which case the husband descended to her class.

When a husband was taken from a lower caste, he rose to, and became a member of the caste to which the wife belonged.

These castes correspond to, 1st, the *Brahmin*, or teachers; 2d, the *Vishn-tryus*, warriors, or defenders; 3d, The *Vishnus*, merchants, tradesmen, etc.; and 4th, the *Sudras*, or servants and laborers of India. The East Indians having received their civilization, education, arts, and even their written language from the Atlantians, in the course of time, however, modifying the castes, by elevating the third to the second, and reducing the second to the third, and by instituting a *fifth* class, called *PARIAHS*. This was a poor and despised race, originating from a mixture of caste blood, which made it a necessity, after having degenerated from Atlantian law, that *the caste of the husband followed that of his wife*; which was the result of usurping the priestly functions by the men.

The Temple of Atlanta, of which *AZELIA* was the High Priestess, at the time to which our history relates, was a magnificent structure, devoted to the worship of ONE GOD, the Creator and Ruler of the Earth, and man. It was square in form, and built of marble and porphyry of the purest white. The main entrance, facing East, was used by the High Priestess, her assistants, and the members of the first caste. Except that this entrance was surmounted by a large figure of the *Sun*, wrought in pure gold, it was precisely like those facing the other cardinal points. The second caste entered at the western, the third at the southern, and the fourth at the northern portals. While the general religious belief was in ONE GOD, a universal controlling influence and power, that could always be *felt*, but never *seen*, the Atlantians entertained some peculiar notions in regard to the future life. They believed that the Deity used the souls or spirits of the departed to do the work He desired to have done. They also believed that the VERY GOOD among them—those who had lived upright and moral lives, been charitable, but above all, who had done something to *ameliorate the condition of mankind*, and advance them morally and intellectually—would be translated to the skies, and, as bright and beautiful stars, enjoy a never-ending happiness by giving light to the world they had once inhabited.

They were possessed of many of the sciences, astronomy and astrology in particular; had telescopes, not so large as those of the present day, but pos-

sessed of greater power; were acquainted with steam as a motor, but did not use it to the same extent that we do.

Monogamy was the law; and it was considered a crime for a man to have more than one wife, or prove unfaithful to his marital vows. Education was compulsory; but the lower classes were only compelled to acquire the learning necessary to their condition in life. If so desired, however, they could, and were assisted to obtain all the knowledge they wanted. Their military establishment was small, and only for defence. No wars were waged for conquest or subjugation, for which, indeed, the isolation of the nation gave no occasion. They were a mild and peaceable people, deprecating bloodshed, and never taking life except in self defense. Crimes were rare, and were punished by degrading the criminal to a lower caste, from which he could rise again by meritorious conduct. A repetition of crime was punished by banishment, from which there was no return inside of five years; and only then on restitution and reparation being made by the relatives of the criminal, and by giving guarantee of his future good behavior.

Murder was very rare, but when committed, the criminal was exposed in the public streets, dressed in a blood-red garment, a certain number of days, and then sent into banishment for life, on one of the inhospitable islands then lying some distance to the north of the main land.

Cotton and flax were cultivated, and textile fabrics of fine quality and great beauty manufactured; but pure white was the color most preferred for garments, though, in the case of the wealthy, the dress was frequently ornamented with gold and silver stars. Rings for the fingers and ears were worn, frequently by both sexes; bracelets and anklets, with finely wrought chains for the neck, by the women. Precious stones were also cut and set in them.

Diamonds were very rare, but the ruby, emerald, opal, topaz, carbuncle, amethyst, pearls, etc., were abundant.

The Atlantians had flocks of sheep, herds of cattle, horses, goats, and domestic fowls.

They cultivated rice, wheat, barley, rye, millet, corn, beans, melons and other vegetables. Of fruits they had peaches, apples, pears, apricots, grapes, etc., belonging to the temperate zone; and oranges, lemons, bananas, pine-apples, and other tropical productions; for, while a portion of their country was under the equator, another portion extended into the temperate zone. In fact, within two days journey of their capital, were snow-capped mountain peaks—consequently all climates within that distance.

YERMAH belonged to the second class, or caste. He was a worker in the metals, of which gold, silver and copper were the only ones in general use. While iron was not unknown, little use was made of it, for the reason that it was considered base and inferior. All implements of husbandry, tools, and weapons were made of copper, which, by a process now unknown, was hardened to a degree that equalled, or excelled in keenness and durability of edge the finest steel manufactories of the present day. This "Lost Art" may yet be given to the world, although for it the need has long since passed away. By marriage with the High Priestess, Azelia, who had the right to choose her husband from either of the four castes, YERMAH at once became elevated to the highest class; yet he still continued his business as a metallurgist.

As Atlantis was surrounded by the ocean, and teemed with population, the number who devoted themselves to maritime pursuits was large and adventurous. Intimate commercial relations existed with the Asian continent, to

which emigration had tended for centuries; and upon the people of which the Atlantian laws, language, and social institutions were engrafted. The immense consumption of the precious metals during past ages, had virtually exhausted the mines of Atlantis, and many expeditions were therefore made for the purpose of new discoveries, and to obtain new supplies. In one of these, the vessel, getting out of the influence of the regular winds, was caught in a violent and long-continued storm, from the west and northwest, driven out of its course, and carried, by currents, to the shores of the American continent, at a point on the coast of Central America. Here, landing to refit and obtain fresh provisions, the adventurous mariners were astonished to find plenty of gold in possession of the savages. Kindly received by the confiding natives, and treating them kindly in return, the Atlantians were able to obtain all that the country could supply, including considerable quantities of the desired precious metal. Returning to their own land, the report of their discovery was received with the deepest interest by every class of the population.

The return of this first expedition to a strange land, alike with their own, beautiful in scenery, and unlike in abounding in gold and silver, stimulated other expeditions to the El Dorado. Of one of these, fitted out by the Government, on a larger scale as to ships and men, YERMAH was placed in command. The voyage was speedy and pleasant, and yielded a rich return for the venture. Soon settlements were established, and the explorations northward to what is now California.

These were the first colonies of civilized people planted upon this continent; but they were not then considered as permanent, for it was a belief of the Atlantians, as it is of the Chinese of the present day, that, to be happy hereafter, they must be buried in their own land. They only came to work the rich mines of gold, silver and copper, which they were so well skilled in fashioning into beautiful ornaments, sacred vessels for their temples, and utensils for household use.

After a time, as the colonists increased, and the settlements became extended and organized, explorations to the farther interior were made. One of these parties, with YERMAH at its head, discovered the copper mines on Lake Superior, which were successfully worked for several years. And now occurred a convulsion of nature, terrible in its effects, which changed the entire face of the Earth. Darkness shrouded the land in deepest gloom, for the space of a week or more—the clouds, like a pall, shutting out the sun; vivid lightnings flashed; thunders pealed and re-echoed from mountain to mountain; earth trembled; and oceans were in fierce agitation. Human beings, and the brute creation, were rendered frantic, or stupefied by terror; the lower animals coming to man for protection from impending danger. At last the convulsions became so violent that solid earth rocked and reeled like a vessel in a storm at sea. Many of the Atlantians, together with the aboriginal inhabitants, were swallowed up in great openings of the earth's crust; but the larger number escaped.

This awful cataclysm caused great changes, especially in the mineral districts of the Pacific; some hills and mountains having sunken, while others were thrown up. The rivers were filled with the overflowing lava, and new channels formed to the sea. As soon as possible after the terrible convulsions of the earth had ceased and quiet was restored, YERMAH fitted out the only vessel that had escaped destruction, and dispatched it to Atlantis. After a

long absence, it returned to report that the parent Continent had disappeared—sunken beneath the blue waters of ocean, leaving but a few barren peaks of the mountains, but not a living soul!

ATLANTIS WAS SUBMERGED—its millions of inhabitants had perished, and only those who were upon the American and Asian continents were left of all its people.

Much discouraged, and believing that the Deity was angry with them, the Atlantians, for a time, gave up to despair. The entire number composing the colonies in America were hardly one thousand. Of these all belonged to the second, third and fourth castes, except YERMAH and ATYARRAH—the latter commanding the small military force that accompanied the expedition.

These two were interdicted from marrying outside of their own caste; but Orondo, who headed the lower class, with his fellows, was advised by YERMAH to intermarry with the natives, and introduce their civilization and the arts, while he and ATYARRAH would devote themselves to teaching, and building works of defence, and erecting Temples.

From this Band of Atlantians, with YERMAH, ATYARRAH and ORONDO as leaders and teachers, sprang the civilization which has perpetuated itself in the Mounds, Earth-works, Temples and other Grand Structures—ruins of which, from the great lakes in the north, to Peru in the south, have been the enigma of antiquarians since the Genoese navigator re-discovered the continent, 400 years ago. For ten thousand years, or more, the descendants of these men held sway, and from the shores of the America of to-day went forth the formidable invasions of Europe and Africa, of which Plato received from the Egyptians some faint knowledge, which even in that early time became more a myth than history. And, in memory of the parent Continent, they called *this* the NEW ATLANTIS.

Here, in what is now California, was passed the last days of YERMAH and his co-workers, and here were they buried—having inaugurated a new nation more powerful in its after development than was the old.

In the lapse of time this grand civilization and power, pressed upon by savage northern tribes, gradually receded—yet for long ages retained a foothold in Central America, and farther south, where buried cities of vast extent in the unbroken wilderness, attest their wonderful enterprise. When America was again discovered from the east, by Columbus, all that remained of the Atlantian sway was the degenerate civilization of the Mexicans and Peruvians—MARCO CAPAC being the last descendant of the Ancient Race.

It is promised, when conditions are favorable, that a more detailed History will be given of Events, from the first settlement to the decadence of the Atlantian Power on this Continent, and of the relation it bore to Europe before the convulsion. That Europe, Asia and Africa were visited from the NEW ATLANTIS is a fact and not a myth; but only in India, where their civilization had already obtained a foothold, were they welcomed. It was from India that the civilization of Egypt and Ethiopia was derived; and records of Atlantis, Old and New, were preserved in the Alexandrian Library—until destroyed by the spirit of religious intolerance after the birth of Christianity.

WHAT HISTORY SAYS OF ATLANTIS.

In Plato's *Timæus* Atlantis is spoken of as an Island situated beyond (or west of) the Pillars of Hercules, the modern Gibraltar; and in extent surpassing both Asia and Africa together.

Critias professes to have heard the account from his grandfather, who had it from Solon; and the latter from Egyptian priests under whom he studied.

The account states that the vast Island of Atlantis was governed by a race of mighty conquerors, who subdued all Africa as far as Egypt, and all Europe as far as the Tuscan Sea. In succeeding ages Atlantis was sunken in the ocean by a prodigious earthquake.

Marcellinius affirms that the account recorded by Plato is no fable; and Plato's first interpreter, Crantor, considers it as a true history. Diodorus Siculus says that the Phenicians, sailing beyond the Pillars of Hercules, were carried by storms and tempests far to the west, till they fell in with a vast Island, having navigable rivers and a fruitful soil. This Island, and the Atlantis of Plato, was the Continent of America. Buffon, and other naturalists, deem it probable that such an Island or Continent as Plato speaks of did actually exist; and that the Azores and Teneriffe are summits of the mountains of the submerged Continent. Plato says Atlantis was settled by Neptune, whose son Atlas, from whom it derived its name, subsequently divided it among *his* ten sons, who reigned over it, in direct succession, for 9,000 years, when it sunk beneath the sea.

So much for history.

As a valuable testimony from the Spirit World we give an extract from Peeble's "Letters of Travel," No. 4, published in the *Banner of Light*, Feb. 1st, 1873:

"Sept. 18th. Aaron Nite, again controlling (the medium, Dr. Dunn), said: 'There is a band of explorers with us. They are properly naturalists. Some of them are very ancient spirits. * * * We are now passing over the ruins of a grand old city, with vast suburban forests. The petrified remnants indicate a resemblance to the mammoth trees of California. They were an enlightened race. The people lived in stone houses, and were engaged in mechanical and pastoral pursuits. *They were the progenitors of your American Mpound-builders.* * * The sinking of the (new) Atlantis Continent 9,000 (13,000) years before the Platonian period, as mentioned by Plato, Solon, and the Egyptian priests is no myth.'"

—India was visited, and the Atlantian civilization introduced, three centuries before the accidental discovery of America. At that time Ceylon was attached to the Asian main-land. The same convulsion that submerged Atlantis severed Ceylon and made it an island. The name by which Ceylon is known to the natives, to this day, is "Lantla," after an Atlantian who was there at the time, and who, after the convulsion, went to India, where he was regarded as their giant King.

It seems that since our BAND commenced to give their portraits, some five years ago, ethnologists have given more than usual attention to the question of the probable origin of the civilization of the American continent. But all is, and of necessity must be, mere speculation, until the true history shall be given through the return of intelligent spirits who were actors in that period.

Among the latest contributions to archaeology, are the lectures of Mr. Amphion Gates, delivered at Dorchester, Mass., in the winter of the present year. The last of the series of the course comprehended an account of the various theories in regard to the settlement of this western hemisphere. That of Cosmos, in the 15th century, was, that "a land existed beyond the ocean that

touched the walls of Heaven"; that man was created there, and that Noah was carried by the Ark to the Eastern continent.

As Cosmos had been a traveler in Asia, it is thought that he got his idea of a trans-oceanic world from the Chinese, who visited America in the beginning of the Christian Era, as did also the Japanese, according to evidence found in an ancient Encyclopedia of the latter country.

This is corroborated by traditions of the ancient Mexicans, that men from beyond the sea came hither to trade. Mr. Gates discussed the theory that man came to America by way of the Islands of the Pacific; showed the relations of the ancient Peruvian and the Malayan languages; quoted the story of the Egyptian priest to Solon, the Athenian law-giver, that westward from the Pillars of Hercules (Gibraltar) was once a vast region, called *Atlantis*, inhabited by a civilized and powerful people, who endeavored at one blow to conquer northern Africa and southern Europe, but were repulsed by the Greeks of a remote age; and that, finally, in one night the vast continent of Atlantis sunk in the ocean, leaving the Western Islands and the West Indies as sole remnants above water.

The large work embracing the History of *Old* and the *New Atlantis*—which will in due time be published—will give the only authentic data in regard to the settlement of this Continent, but now briefly alluded to in the biographical sketch of *Yermah*.

It will, doubtless, be sneered at by many, will convince many, interest still a greater number, and arouse a spirit of research that will lead to a verification of OUR HISTORY, and place Mediumship and Spiritualism many rounds higher on the ladder of ethnological and archaeological science than it at present occupies.

RELIGIOUS TRADITIONS.—CREATION OF THE WORLD.

The Atlantians were taught, in their traditions, or myths, of the creation of man, that the male was first created by the Great Spirit, and that he was alone for a long time in a beautiful garden, which he was instructed how to cultivate. The Great Spirit finally created for him a female companion, but forbid, under penalty of perpetual banishment, cohabitation for the period of two years. Overcome by passion, however, they violated the interdiction, being tempted first by a fallen angel. The guilty consciousness of their transgression made them ashamed of their nakedness, and they made themselves aprons of *palm leaves*, and hid from the Spirit when he came into the garden. For their disobedience they were not cursed, but *turned out*; the Spirit telling the woman that in sorrow and in pain she should bring forth children. This pair after their ejection from the garden, were placed upon Atlantis, and were the progenitors of the race of Atlantians. It was not believed that these two were the parents of the whole human race, but were taught that there were *seven* races of men, and that they all had a similar origin—each race being adapted to the portion of the globe he was to inhabit.

The similarity of this tradition of the Atlantians, as above given by the High Priestess AZELIA, to that in the Mosaic cosmogony, will not fail to attract the attention of the reader. It is not unlikely that the religious ideas of the civilized races of to-day are almost wholly derived from the Atlantians, and now exist in modified forms; and that these ideas were taken by the Egyptian priests, from *the records preserved in the Alexandrian Library*, or which ex-

isted in anterior collections of *papyrus*, and with which Moses, educated by and among them, was perfectly conversant.

II.—ADEHL.

About 8,000 years ago, when India was in her prime; when the arts and sciences flourished there, as they have never flourished since; before idol-worship had become the rule, instead of the exception, there lived a man whose whole life—and it was a long one—was devoted to study and scientific research, for the most part in seclusion from the busy scenes of social and business life.

This man was ADEHL, who was born a Brahmin, or teacher, to which class was confined, by custom and law, the higher branches of learning. Being naturally of a studious turn of mind, he soon acquired all the knowledge the wisest Brahmins were able to impart. Still thirsting for more than the wisest could teach, Adehl provided himself with all the chemical apparatus, materials and manuscripts, treating upon scientific and occult subjects, which were known at that day, and with these he betook himself to a cave in the mountain side, not far removed from civilization, where he pursued his experimental labors for a series of years; his grand object being the discovery of an agent by which human life might be indefinitely prolonged.

Years passed away, while Adehl still intently occupied himself in the pursuit of his favorite ideal. His locks and beard became frosted with age, and though many valuable discoveries were made by him in chemistry and natural philosophy, yet success seemed to be as far distant as at the first. Pondering deeply upon the subject of his labors, the *thought* came to him that what he wanted, and had thus far failed to find, was not an agent to renew the system, but one that would *assist nature in keeping up nutrition*. "For," said he, "as man grows old, the action of the heart becomes more feeble, the blood circulates sluggishly, thereby failing to carry the necessary elements to the parts requiring them—often depositing the heavier matter, that should be distributed to the whole length of the bone, in the joints, causing ossification; and, therefore, in the event of no disease setting in, death must ensue simply because *the forces of nature are exhausted*."

Acting upon this idea, his further efforts were crowned with success, when he was 80 years of age; and the long sought AQUA VITÆ—known in later times by its chemical term, *Elixir Vita*—became a scientific fact. Our portrait of Adehl shows him as he was at the time of his grand discovery. By the use of the *Aqua Vita*, the marks of age no longer multiplied upon him, neither was there any decadence in his mental or physical powers during the remainder of his life, which continued for ONE HUNDRED YEARS LATER.

The circumstances of his death were as follows: The ruling Rajah died, leaving a son in his minority as his successor. An uncle of the boy set up a claim to the throne, and endeavored by force of arms to seize it. He and his followers were defeated, and fled to the mountains, closely pursued by the Government forces. A portion of them, together with their leader, took refuge in Adehl's cave. Here they were discovered by the pursuing forces, and everyone found within the cave was put to death—Adehl among the number. Thus perished at the age of 180 years, the Sage and Philosopher, and with him his secret of the ELIXIR OF LIFE; but it is promised that it is to be given again to the world, when man is ready to receive and make proper use of it.

III.—ARBACES.

An Egyptian Priest and philosopher, of the age of, and contemporary with, Moses. Arbaces was twenty years old when Moses was born, and promises to give hereafter, for publication, the History of the celebrated Hebrew law-giver, *from before his birth* till his flight from Egypt; a brief sketch of which, at this time, may be interesting to many.

Moses (called Misis in Egypt) was not a Hebrew, but really an Egyptian, and the veritable son of the King's daughter, his father being a priest of Isis, Hermes by name. The Princess was in the habit of attending regularly at the Temple, where she always met Hermes. They became enamored of each other, and it was discovered in time that she was pregnant.

Hermes proposed to her that she should make a vow, in the presence of her father, that, for religious purposes, she would retire to the Temple for five months, seeing no one for that period except those connected with it. Hermes intended that the infant should be destroyed when born, but it proved to be a male, and the mother-love was so strong that she would not permit it to be done. The priest then proposed that, on a certain day (after she had left the Temple), the child should be placed in a basket of rushes, among the lillies on the banks of the Nile, just after the rising of the sun, and that the Princess with her attendants should, apparently by *accident*, pass that way and discover it. This plan was put into execution, as designed, and the child "was adopted as her own" by the Princess, and CALLED HER OWN, as in fact it was.

Arbaces was of an age at this time to be, and he was, well acquainted with the facts. He did not leave the sphere of physical existence until after Misis (Moses) had left Egypt.

At a future time he will explain much that is now incomprehensible to theologians; and, among other things, will show the *modus operandi* of the wonderful works (called miracles), done by Aaron and the Magicians of Egypt.

Arbaces was almost a dwarf; but he was among the most profoundly learned men of Egypt in his day—making up in the grandeur of his intellectual acquirements for the deficiency in physical size and proportion.

IV.—ATYARRAH.

A citizen of Atlantis, of the highest caste. He was commander of the small military force which accompanied the Government expedition to this continent under Yermah, and was with him when Atlantis was sunk. He was skilled in military science and engineering, and, under his direction, the earliest earthworks were constructed for defence against the savages, the remains of which are in a good state of preservation in the Mississippi Valley. Belonging to the first caste, it was unlawful for him to marry a woman beneath him; therefore he could only assist in the civilizing process, and in introducing the sciences as then understood by the Atlantians, among the native tribes on this continent.

As the equal in caste, and the intimate associate and counsellor of YERMAH, the history of Atyarah is comprised in that of the former, so that, at this time, a more personal sketch is omitted, but will be embraced in a future work.

V.—ORONDO.

Born in the fourth, or working caste of the Atlantians, Orondo, by industry and close application, became an expert in mining and the reduction of ores. His stature was eight feet, which gave him a most commanding presence.

As the right hand man of YERMAH, on this continent, his position was that of Superintendent, overseeing the gangs of workmen employed both in mining and building.

When Atlantis disappeared beneath the waves, cutting off the few hundreds of workmen and soldiers, then comprising the scattered settlements on this continent, from the supplies they were accustomed to receive from the mother country, YERMAH advised him and his fellows to intermarry with the natives, and introduce their own civilization, arts and religion, among them.

Not being bound by the law of caste, as were Yermah and Atyarrah, this advice was in due time acted upon.

This continent at that time was populated by savage races, the progenitors of the Indians of our day; some—the more northern tribes—wild and nomadic; others, farther down the coast, were semi-civilized in habit, and less warlike in disposition.

The ceremonies attending the intermarriage of these diverse races were both unique and interesting. Notices were sent out to the neighboring tribes, informing them that the Atlantians desired to form alliances with them; when the *Tlascans*, *Toltecs* and *Aztecs*, after considering the proposition in Grand Councils of their nations, determined to accept the same. The young women were consequently assembled together from the different villages, and a message returned to the Atlantians to come and make their own selections.

This, however, being in contravention of the Atlantian law, which gave the woman the *right* to choose her husband, a counter proposal was made by YERMAH that the Indian maidens should choose from among the men those they fancied, or thought most suitable for companions. This the chiefs of the tribes opposed, as a too radical innovation upon native custom.

A delay of several days took place, while the proposal and counter proposal were debated between the parties, when the native Chiefs accepted Yermah's plan.

The Atlantians were formed in three open lines, facing the East, when seven maidens of the *Tlascans* passed along the front rank, each choosing her mate; or, if not found in that rank, then repassing between the first and second, or second and third, till all were supplied. Then a like delegation of seven *Toltec* maidens, followed by one of the *Aztecs*; alternating between these three native nations until every man had a wife, except Yermah and Atyarrah, who steadfastly refused to violate the law of their land, though long pressed by the Indian Chiefs so to do.

The news of the alliance of the Atlantians with the three nations, caused a very bitter jealousy on the part of the wilder tribes, because they were not included in it; and for some time a bloody war seemed imminent. A pacification of this hostile feeling was, however, effected by the volunteering of a portion of the Atlantians to reside among these wild tribes for a portion of each year, and give them the same advantages of instruction in the arts of civilized life.

The condition of peace was not always maintained, and more than once the infant civilization was nearly blotted out by the combined enemies—war

and pestilence. But of these struggles, which resulted in the founding of populous and powerful empires, covering the continent from the northern to the southern zones, and far to the eastward, over the portion that was submerged some thousands of years later, ample and consecutive details will hereafter be published, in a separate volume.

To ORONDO was given, by reason of his gigantic stature and his great intellectual and mechanical acquirements, the position of leader of the people, and he became the progenitor of the race who, after his death, built the *Tumuli*, or Mounds, and who are now known by the name of "THE MOUND BUILDERS."

In "prospecting" for mines, and especially for copper—which was the most useful of the metals in the manufacture of tools and domestic utensils—Orondo discovered, and at favorable seasons of the year, worked the copper deposits in the Lako Superior region, where exist to this day unmistakable evidences of ancient skill. The working party was a numerous one, composed of Atlantian miners and their native allies; the whole commanded by Orondo, an Atlantian of the first caste.

This man was tyrannical in his control, and greatly over-worked his men. The consequence was a revolt or mutiny, in which he was killed. Orondo, the subject of this sketch, as most competent and popular, was chosen as Chief in his place.

As one of the remarkable TESTS of the *identity* of this Spirit we give the following description of him, taken from a letter of Dr. Cooper, dated at Bellefontaine, Ohio, March 3d, 1871. At the *very time* this letter was written and mailed, Mr. Anderson was *taking the portrait in San Francisco*. Let the reader carefully compare the likeness of ORONDO with this clairvoyant description of him by the medium 2,000 miles distant:

"There is a large spirit, almost a giant, who belonged to the same country and people with Yermah (there were many such in that country), some of them over eight feet in height), whom I have seen several times, but until to-day not very distinctly. His features are massive, but regular and full of kindness. He wears no beard, but his hair is long and nearly straight, and his nose large and finely cut, except that it is a little too fleshy at the angles. He was both a miner and worker in copper, gold and silver, and thoroughly understands the whole of the processes necessary in reducing and refining. I can not get the name of the giant, though he has tried to give it to me. It is something like ORONDO—yes, that is the name. He had great executive capacity, and large experience in metallurgy (at least for that time), and has been adding to his store of knowledge ever since. He waves his hand and streams of light flow from his fingers. He speaks: 'ALL MEN ARE GODS, AND HAVE EACH A UNIVERSE TO SUPERINTEND AND CONTROL THEMSELVES. UNBOUNDED WEALTH AND FABULOUS POWER ARE HIS BY BIRTH RIGHT; BUT IGNORANCE AND WANT OF FAITH IN HIS OWN STRENGTH, PREVENT HIM FROM ATTAINING TO THEM.' What a commanding presence he has, and how his noble countenance glows as he speaks!"

VI.—MAZALEEL.

One of the high priests of the Magi, in Nineveh. The priests of the Temple were 72 in number; 70 subordinate and 2 high—72 being a sacred number in the Magian religion, as it was afterwards in the Jewish. He was a learned

man, and skilled in all the occult sciences, having visited India and Egypt in his younger days, for the purpose of acquiring all the knowledge possessed by the Priests, Philosophers and Sages of those highly civilized lands.

He returned to Nineveh, his native city, a few years prior to the first siege by Cyaxares, whose reign began in 633 B. C., and who was compelled to raise the siege in consequence of threatened danger in his own kingdom of Persia.

Mazaleel, and the other Magian Priests, prophesied the fall of Nineveh, and made an effort to put a stop to the worship of the *winged bull*, and other Gods—warning the people that total annihilation as a people would be their portion unless they turned to the worship of Ormuzd, the true God, whose symbols were the Sun by day, and the Sacred Fire by night. All the knowledge possessed by these learned Magi, in natural and occult magic, was used to convince the people.

But they continued obdurate and stubborn, believing that their gods of stone and metal were as powerful as ORMUZD, and able to protect them.

The Magian Priests then proposed leaving the city; but this was opposed by Mazaleel, who, as a native and true believer, declared his resolution to remain and share its fate with the people. Happily he did not live until the second siege by Cyaxares, which resulted in the downfall and total destruction of Nineveh—having died of disease some three years before that event. He was 59 years of age at the time of his death, nearly one half of which period was devoted to asceticism, and the pursuit of occult knowledge.

The Magians were *not worshippers of the Sun and Fire*, but of ONE GOD—who could not be seen. The Sun was the Symbol of Deity, which by fructifying the earth, and causing it to bring forth verdure, blossoms and fruits, represented the beneficent and loving character of God to his children.

Fire was regarded as a lesser symbol, and was kept constantly burning in the Temples, as also in the caves, or subterranean Temples—which latter were the places of meeting of the Magi, none being allowed to enter except those who had passed through the mysteries of the *three initiations* of FIRE, WATER and AIR; of which some account will be given hereafter.

VII.—HASSAN AL MESCHID.

Cambyses succeeded his father, Cyrus the Great, on the Persian throne, in the year B. C. 633. He is the Ahasnerus of Scripture, at whose gates sat the mendicant Mordecai, to whom the Prime Minister, Haman, exhibited so great a dislike. King Cambyses was a most ruthless and cruel monarch. In his invasion of Egypt he desecrated the sacred monuments, slew the god Apis, and devastated the country. Penetrating Ethiopia, his army met with great disasters; and in his rage therefore, and in a frenzy of jealousy, he put his brother Smerdis to death. These eccentricities of Cambyses caused an insurrection among his officers; and in the confusion HASSAN AL MESCHID (aided by the Magi, who wished to obtain control of the government), had himself declared King—representing himself as Smerdis, the brother of Cambyses. The insurrectionary portion of the officers, army and people espoused the cause of Hassan, under his assumed name; but when the imposition was discovered they dethroned and slew him.

Hassan was one of the wisest of the Magi, a philosopher and astrologer, and would undoubtedly have made a better ruler than the cruel Cambyses. He was but 48 years old at the time of his death. The vail, as represented in

the portrait, is never worn by the Persian kings, but indicates the character of Hassan as a Parsee, or Magian Priest. It is a most beautiful illusion, which few painters can equal.

VIII.—ABD EL KADER

Lived about 1500 B. C. He was a direct descendant of Ishmael, and led a wandering life as Chief of a tribe "whose hands were against every man's;" now in Ethiopia, robbing the natives, not alone of flocks and herds, but carrying off many of the people to be sold into Egyptian bondage; again in Egypt, plundering all the valuables they could lay their hands upon, and fleeing to one or the other of the Oases in the Lybian Desert to enjoy their spoils. Returning from these marauding expeditions to the Arabian deserts, Abd El Kader engaged in robbing travelers and caravans, taking prisoners and holding them for ransom; or, the ransom failing, letting them go, for blood was rarely shed by these nomadic people, except in actual combat. This Chief often made sudden attacks upon walled cities—sweeping down upon them and carrying off wealthy or influential personages to be held for large ransom. He was particularly severe upon the Egyptians, who held his brothers, the Israelites, in bondage.

Abd El Kader, unlike many of the Arab chieftans of our day, had obtained a good education for that age from an Egyptian priest who, for cause, had fled from Karnak, and who had fallen in with him when quite young, and remained with him during his life. This priest also took charge of and educated the sons of Abd El Kader, one of whom (Ibrahim) was the first to make chemical experiments, and was, probably, the father of Arabian chemistry—which, with the exception of India, was the earliest school of that science. Abd El Kader was killed at the age of 48, near Thebes, a year or two before the departure of Moses and the Israelites from Egypt. He left three sons.

IX.—GAUTAMA.

The story of BUDDHA, the great Reformer and Founder of a Religion that numbers to day from one-fourth to one-third of the human race, is more interesting than any romance. His real name was GAUTAMA, or Sakya Muni, as we choose between two family names; sometimes also called Siddartha, "he by whom the end is accomplished," and finally he was called BUDDHA, "the Enlightened," as Jesus is called "the Christ."

Gautama—the Buddha—was born about 557 years before Christ. He was the son of Raja, King of Kapilavastu, a province near the foot of the Himalaya mountains. As a boy he was beautiful and brilliant; as a youth, remarkable for candor and contemplation; as a King's son, reared in the midst of luxury. At the age of 16 he was consecrated as Prince Royal by the pouring of water upon his head, and was married—his wife being the accomplished Princess Gopa. Being reproached at this time by some of his relatives for too much self-indulgence, he confounded them all by requesting to be examined in the sciences as then studied, and passed a triumphant examination.

Great care was taken by the King, his father, to keep from Gautama all painful sights, on the principle that ignorance of sorrow is bliss; but when

driving one day, he saw an *old man*, for the first time in his life. When he contemplated that "to this complexion must we all come at last," he began to think life was a burden and not a boon, and he returned to the palace sad of heart. Again, on another occasion, he saw a man suffering under some loathsome disease, and a third time he saw a corpse.

The profound impression each of these sights produced upon his mind made the King very anxious; so to keep out other unpleasant objects, a numerous guard was placed around the palace. But this precaution did not suffice to keep out an ascetic, whom the Prince one day saw walking in the grounds.

Though a Prince, and a proud Brahmin of the highest caste, from that moment Gautama resolved to cast aside his royal attire, free himself from the Brahminical yoke of caste, and devote himself to a religious life. With this purpose in view, he caused himself to be driven to all the places wherein he had formerly sought his pleasures, to take a silent leave of them.

News was brought to him that the Princess, his wife, had borne him a son. "That is a new and a strong tie for me to break," said he. In the night, before he left the palace, he went to the apartments of his wife. The young mother lay asleep, her arm over the head of her child. "To see my son," said the Prince, "I must remove the mother's arm; both will awake, and my resolution will vanish." He turned away, closed the door, left the palace, and rode away into the open country, refusing to look back; sending back his royal robes and putting on the coarse dress of a recluse, he from that time, for six years, refused all fare better than that given to beggars, living a life of penance.

It was at this time that the great central principles which Buddhists call the "Four Great Truths," or "The Wheel of the Law," was revealed to him. The first great truth is the Evidence of Pain; the second, the Source of Pain—unregulated desires; the third, the Destruction of Pain—control of these desires; the fourth, the Means to Destroy Pain—that is, Virtue.

The law of Buddha revolves incessantly in this Endless Wheel, presenting always in succession these four points to the contemplation of the faithful.

According to the general tradition, Buddha began to preach at the age of 35, and preached for 45 years, and died at 80. When his ministry first began, he found that his work was not to be a religious one only, but to inaugurate a great social reform—the destruction of *Caste*. It was by disregarding all the terrible hazards imposed by the Brahminical Law of Caste, that he made war against it. Indeed, it is almost impossible for us to conceive the social range which Buddha traversed, when he stepped down from the palace and became a mendicant, and the companion of mendicants. He received his disciples from all castes alike—utterly ignoring them—and women as well as men.

Wherever Buddhism has spread, it has elevated the condition of woman. In Burmah and Siam it is one of almost complete equality with man; the companions of men, not their slaves. Mrs. Leon Owens, who passed eighteen years in Siam and other Eastern countries, declares that the Buddhist women are superior to any other women of the East; are moral, modest and self-devoted.

It has been questioned which type of character is the more noble in a Reformer; to step up, or to step down; to overcome the drawbacks of an humble origin, or set aside the temptations of a higher one; for a carpenter's son to enthrone himself in influence above that of Kings, or for a King's son

to renounce his throne, adopt the garb and life of a beggar, and thus overthrow all caste. It is remarkable that these two types of character are so distinctly represented in the two founders of the two great religions of the world.

"Do you wish to see how I keep the Birth-day of my Buddha?" Mrs. Leon Owens was asked by a friend of hers, high in rank among the women of Siam; "come, then, to my home to-morrow." The English woman went, and there in beautiful gardens, arrayed as if for a festival, sat the noble lady and the numerous women of her household.

They were all dressed in white, and garlanded with flowers. A beautiful banquet awaited the guests. Presently the outer gates were thrown open, and other white-robed attendants came thronging in, each bringing some poor beggar woman from the streets, to the number of a hundred. Each was seized by eager girls, disrobed of dirty clothing, bathed bodily in the bathing ponds of the garden, and then dressed in white attire, put on by the hostess' own hands. The guests were then seated at the table, waited upon with all the ceremonial due to the King; then to each was given a little basket of money, and they went forth from the celebration of *their* Christmas Day.

It is recorded that King Asoka—the first great Buddhist King—whose rule is known to have begun 235 years before Christ, devoted his best efforts, for years, to finding the body of Buddha. When, by the aid of a priest—himself more than a hundred years old—he found the secret tomb, it is further recorded that "on touching the bolt the door was suddenly opened, and to the surprise of all present, the lamps that had been lighted 218 years before, were found burning and full of oil; the flowers were as fresh and beautiful as those in the gardens; the smell of the perfumes seemed to be even more exquisite than that of new ones."

More than two thousand years have passed; the veil which so long has shut from sight that noble face has been drawn aside, and we gaze upon the lineaments of one of the Saviors of Mankind, whose light still burns in hundreds of millions of hearts, the perfume of whose loving truths will continue forever to shed their fragrance upon our Earth.

X.—CATULLUS.

Born in the city of Rome, during the short reign of Caligula, about A. D., 39. He was of good family, though not of the patrician order, and a direct descendant of the poet Catullus, friend of Cicero, who lived more than a hundred years previously. At the age of 12 years Catullus was sent to a select school in Athens, to obtain his education; but having a taste for metallurgy, or working in the precious metals, he devoted all the time he could command to learning the processes then in vogue for smelting and refining gold and silver. After learning all he could at Athens in the six years he remained there, he visited Memphis and other cities in Egypt, perfecting himself in "all the knowledge of the Egyptians," in this, his favorite study. Returning to Rome when about 22 years of age, he at once commenced work in the ornamentation of swords, shields, &c., and making articles of jewelry—excelling all other workmen. His skill finally became known to Nero, who gave him a position in the mint, which position he retained during the troublous times following the death of Nero (in A. D. 68), and was continued in the same office under the succeeding reign of Vespasian. Catullus was the first

to receive and wear the Vespasian Medal, which he assisted in preparing. He was accidentally killed at the age of 46, by some drunken soldiers, who were in a brawl.*

XI.—HIRAM ABIFF.

The claim of antiquity for Masonry, carries the institution far back into the traditionary, or mythical history of the human race. When Solomon succeeded to the throne of his father, David, Masonry was old and well understood in India and Egypt, both in its *speculative* and *operative* features. Hiram, King of Tyre, was at this time Grand Master in his own dominions, and had been the firm friend of David. On his accession to the throne Solomon sent a letter to Hiram of Tyre, in which—after mentioning his purpose to build a Temple—he said: “Send me now a man cunning to work in gold and silver, and in brass, and in iron, and in purple, and crimson, and blue,” &c. To this request Hiram replied: “I have sent a cunning man, endowed with understanding, skillful to work in gold, son of a woman of the daughters of Dan, whose father was a man of Tyre;” or, as the Scripture states, “a *widow’s son*, of the tribe of Naphtali.”

HIRAM ABIFF was this extraordinary man, whose cunning, skill and genius exceeded the wisest and most cultivated person who had ever appeared in that or preceding ages. Before receiving the commission as superintendent of the TEMPLE, he had already displayed the superiority of his masonic attainments in the planning and building of the famous city whose ruins have created so much speculation and research in all subsequent ages, viz: Palmyra, or “Tadmor in the Wilderness.”

HIRAM ABIFF was appointed Deputy Grand Master by King Solomon, and as such, had entire charge of the building, and furnished to the Craft all the designs for the work, not only in the ornamentation, but in the quarries, and the forests of Lebanon. Under him were employed 3,300 overseers in the various departments of labor, who were Master Masons; 80,000 men who were stone cutters, hewers and workers in wood, polishers of metals &c. These were the Fellow Crafts. In addition there were 30,000 men levied from the nation at large, who were employed at Lebanon, and in floating the rafts of timber to Joppa, &c., working one month in three. These were the Entered Apprentices, from whose numbers the ranks above were filled in cases of vacancy by death or otherwise.

The Temple was a small building compared with many others of that day, being only 105 by 150 feet; yet with its profuse adornments in gold, silver and fine work, and its tessellated Court and surrounding cloisters, its cost is variously estimated at from \$3,000,000,000 to \$4,500,000,000, or about equal to the present debt of Great Britain. It was seven years and seven months in building.

*NOTE.—Another of the many remarkable “tests” of the *identity* of the members of the BAND is given in the following clairvoyant description of Catullus, taken from Dr. Cooper’s letter of March 2d, 1871. Mr. Anderson being engaged on the portrait *at precisely the same time*:

“There is a Roman of the time of Nero belonging to the Band, who was skilled in metallurgy; CATULLUS by name. He is a little above the medium height, has a Roman nose, very prominent, large fore-head, and eagle eye. His beard is rather curly, or tangled, and he wears the toga. As he now presents himself he has a medal on his breast. His countenance is rather severe, and at the same time thoughtful in expression.

The fame that followed the completion of the Temple—of which Hiram Abiff was the controlling genius—and the great number of finished craftsmen educated under him, gave an immense impetus to “operative masonry” in all other countries; but no one, so far as history records, showed the wonderful cunning and skill—the transcendent genius—of Hiram, as displayed in the construction and ornamentation of the Temple at Jerusalem.

Hiram Abiff was an *older* mason than Solomon, or Hiram of Tyre, having been initiated into the mysteries of the Order by Brahmin Priests, in India, where he resided for many years; and received the higher degrees, subsequently, from Egyptian Priests. On his return to his native city of Tyre, he introduced Masonry into that little kingdom—a narrow strip of a few miles in width along the Mediterranean Sea. Hiram, of Tyre, and Hiram Abiff, were firm friends—one a king, the other an artizan. It was doubtless this great friendship between the two exalted Masons that influenced the King to send Hiram Abiff to King Solomon. It was, therefore, by the Tyrian, that Masonry was first established at Jerusalem, Solomon being made Grand Master.

The fame of these three Grand Masters—King Solomon, Hiram, King of Tyre, and Hiram Abiff—is cherished with the profoundest reverence by the “brethren of the mystic tie” all over the world, and will be to the latest generations. SO MOTE IT BE.

XII.—CONFUCIUS.

The name of the great Chinese Philosopher has been Latinized from *Kung-fu-tse*, signifying Reverend Master Kung. He was born in the year 551 B. C., in the Kingdom of Lu, now forming a portion of the Province of Shantung. His father died when he was but three years old, and his education devolved upon his mother, who instilled into his mind a strong sense of morality. At 16 years of age he entered into public service, and at 19 was married. At the age of 24 he resigned office to mourn, for three years, according to custom, the death of his mother. During this period his time was devoted to a careful study of ancient writings, which impressed him with the idea of restoring the doctrines of the Sages of old. Thus prepared, he began to teach when 30 years old.

The fame of Confucius spread far and wide, and scholars flocked to him in large numbers. To better prepare himself for the propagation of his doctrines, he traveled for eight years through the various provinces of China, teaching as he went. When 43, he returned to his native province of Lu, and again entered public life, setting himself up fearlessly as a teacher of Virtue. At 45 he was appointed Prime Minister; with almost unbounded authority: an office which had been held by his father. Jealous of the growing power and influence of Confucius, the intrigues of a neighboring Prince compelled him to retire to private life, and for twelve years he was a wanderer throughout China, often obliged to resort to disguise and concealment to preserve his life. At the age of 67 Confucius, with ten of his devoted disciples, retired to a peaceful valley in his native province, devoting himself to collecting and annotating the works of the Ancients. These sacred books have, for 2,300 years, been the foundation of Wisdom and Goodness to all educated Chinamen, exercising an almost unbounded influence on the social and political life of a people numbering one-fourth of the entire human race. Here, in this quiet valley, in the midst of his friends and disciples, the life of the great Philosopher was ended, at the ripe age of 72.

During his life-time Confucius attained to a degree of popularity bordering almost upon worship. As a sage and religious law-giver he is regarded by his countrymen as the greatest man China has ever produced. The books containing his teachings and philosophy bear the same relation to the Chinese as the Hebrew Bible does to the Christian world.

In their eminently practical character, and their adaptation to the age in which he lived, they equal or exceed all others.

It is a historical fact, that to Confucius belongs the credit of the authorship of the GOLDEN RULE, popularly attributed to Jesus. Having been asked whether any one sentence could express the conduct most fitting for one's whole life, he replied: "Do not unto others what you would not have them do to you."

For all succeeding ages the Valley in which this remarkable man passed the last days of his life has been held as a sacred place of pilgrimage; and the Chinese of the present day, amid conflicting Buddhism and Christianity, still point with reverence to the Tomb of this great Sage, in the Province of Shantung.

The portrait of Confucius, submitted to the opinions of the learned and wealthy Chinese merchants of San Francisco, was regarded by them a most admirable likeness, and characteristic of the great Philosopher of their country. "But," said they, "in the time of Confucius, the *queue* was not worn, the custom having been established only a few hundred years ago by Edict, as a badge of loyalty to the present reigning dynasty." This criticism has also been advanced by many others, thereby discrediting the correctness of the Spirit Artist.

The point is well taken; but in explanation we have to say, Confucius believed in the idea that *there was a power in the hair*, which added to physical health and mentality. This we now understand as electricity or magnetism. Therefore he allowed his hair to grow to its natural length, and wore it braided, to keep it out of his way. This custom prevailed among the Nazarites, and, in Bible history, Samson is a noted example of the idea of strength or power in the hair. The *queue* is not shown in any Chinese pictures, as it usually hung down his back; but there is no doubt the universal custom of to-day, of the shaved head and pig-tail, originated from the braid and *queue* of their revered religious law-giver, though probably but a tradition in the minds of even the most learned men of the Celestial Flowerly Kingdom.

XIII.—PIETRO VECCHIA.

A Ruler, in the fifth century, of one of the chief island republics in the Venetian Lagoon, called *Rialto*. This lagoon is about five miles broad and twenty-five in length, situated a few miles from, and bordering on the Adriatic. In this lagoon are from 60 to 130 islands, large and small, upon which the city of Venice is built. In 452, when Attila invaded Italy, these islands became the refuge of the inhabitants of the cities on the main land; and, on the dissolution of the Empire, large additions were made to the population. In the fifth century each of these islands constituted a republic by itself,

governed by a Tribune. It was one of these island republics, filled at that time with discordant elements, that Pietro was one of the first rulers. The title of *Doge* was not given until about the end of the seventh century, when, in a Convention held at Heraclea, all the islands were organized into one government. Pietro was a very learned man, and skilled in the occult sciences. After escaping death by poison on several occasions, he was finally assassinated with a dagger.

It may not be familiarly known that in Venice was issued, at the beginning of the seventeenth century, *the first newspaper ever published in the world*—taking its name from the coin called “gazetta,” for which it was sold.

XIV.—OMAR I.

The second Caliph of the Oriental (Arabian) dynasty, and third cousin of Abdallah, father of Mohammed, was born at Mecca, A. D. 581. Originally the bitter enemy of the Prophet, he set out for Medina with the intention of murdering him; but, on the way, chancing to read the 20th chapter of the Koran, he was converted. Henceforth he became the most zealous supporter of the Moslem faith; and when Mohammed died, in 632, Omar resigned his claim to the succession in favor of Abubekr.

Two years after, when on his death-bed, Abubekr appointed Omar his successor.

“I have no occasion for the place,” said Omar. “But the place has occasion for you,” replied the dying Caliph.

During the reign of Omar I the Moslem arms were successful everywhere. While one army prosecuted the conquest of Syria, capturing Damascus in 635, defeating the Greeks in the bloody battle of Termuk, and compelling the capitulation of Jerusalem in 637, another army, under Amru, invaded Egypt, reduced Alexandria (at which time the great library founded by Ptolemy Philadelphus was destroyed) and overrun Africa, as far as the deserts of Tripoli. In Persia and Armenia the Moslems were also successful. A Mohammedan historian sums up the conquests of Omar in these words: “He took from the infidels 36,000 cities or castles, destroyed 4,000 Temples and Churches, and founded or endowed 1,400 Mosques.”

In November, 644, while performing his devotions in the Mosque at Medina, he was stabbed three times by a Persian slave, named Firiez, in revenge for being denied a request for reduction of tribute. Omar lingered five days. He refused to name his son as his successor, saying: “It is enough that out of my family one has been forced to bear this burden, and render an account to God of the justice of his government.”

Omar was a very abstemious man. His only food was barley bread and dates, his only drink water; and his garment, when not attending to matters of State, was an old coat, torn in a dozen places. He regularly distributed the contents of his treasury among his soldiers and followers, and supported himself by the work of his own hands, in the manufacture and sale of leather belts. In Omar's Caliphate the Era of the *Hegira*, or flight of the Prophet from Mecca, was established. It is the opinion of many historians that Omar did more to advance the cause of Mohammedanism than the Prophet himself.

XV.—PETER KORZAKIEFF.

A wealthy and learned Polander, of the time of Casimir IV. Living a retired and studious life, and taking no part in the turbulent political movements which kept Poland in ferment for centuries, he escaped the notoriety of history, and though writing upon many subjects, scientific and abstruse, his works were never published. Some of them are believed to be extant, in the libraries, or private collections, and may yet be given to the world.

XVI.—HENRI DE BRIANVILLE.

An English Knight, and Soldier of Fortune, of the time of Charles I. He was well educated, and an Alchemist of considerable success. In none of the portraits, or illustrations of the men of Chivalry (in Froissart's "Chronicles of the Middle Ages"), can be found a more perfect representation of the Knight in steel-clad armor, than this portrait of Sir Henri. The burnished plates, flexible to every movement of the body, reflect images like a mirror; the plumed helmet, with the raised visor, showing the manly beauty of the warrior and gentleman. But the days of knight-errantry were already passed in King Charles' time; and in this handsome English soldier we look upon the last of those chivalrous men, whose lance and sword were ever wielded in the Cause of Right, and for Woman's favor. Sir Henri was killed in an affray soon after the Stuart lost his head—in the troublous days of Cromwell.

XVII.—THOMAS CRANMER.

This celebrated ecclesiastic was born in 1489; entered Jesus College, Cambridge, in 1503, obtained a fellowship, and was chosen reader of theological lectures, and examiner of candidates, for degrees in divinity, in the College. When Henry VIII. meditated a divorce from his queen, Catherine of Arragon, an opinion of Cranmer that the question of its propriety might better be decided by consulting learned divines and members of universities, than by an appeal to the Pope, so delighted the King that he was sent for to Court, made a King's Chaplain, and commanded to write a treatise on the subject of the divorce. Sent abroad to collect these opinions, Cranmer formed an intimate connection with the rising party of Protestants in Germany—where, although in holy orders, he also married a niece of Dr. Osiander, a celebrated Protestant divine. Employed by the King to conclude a commercial treaty with the Netherlands, he was afterwards ordered home to take possession of the Metropolitan See of Canterbury. By a vague and secret protestation, his scruples about applying to the Pope for the bulls necessary to his consecration, were silenced, and the bulls obtained. Soon after Cranmer set the papal authority at defiance by pronouncing sentence of divorce between Henry and Catherine, and confirming the King's marriage with Anne Boleyn. The Pope threatened excommunication, when Parliament passed an act abolishing his supremacy, and declaring the King head of the Church of England. Again, to gratify the King, Cranmer divorced him from Anne Boleyn, and, in other ways, by ministering to the King's passions, won his gratitude. Parliament having passed an act, called the *bloody act*, condemning to death all who supported the right of marriage of priests, or op-

posed transubstantiation, auricular confession, and vows of chastity, Cranmer, finding his efforts in vain to defeat the law, sent his wife back to her friends in Germany.

On Henry's death, the Archbishop was left an executor of his will, and a member of the regency to govern the kingdom during Edward's minority. In conjunction with the Earl of Hertford, afterwards Duke of Somerset, the Church of England was remodeled, the liturgy drawn up and established by act of Parliament.

The burning of Joan Bocher and Richard van Paris, under Cranmer's ecclesiastical government, showed how little Protestantism had softened religious bigotry, even in the mind of so learned and eminent a man. The exclusion of Mary from the crown was a measure which Cranmer favored against his better judgment; and his adhesion to the pretensions of Lady Jane Grey, was an offence which Mary, on her accession to the throne, could not forgive. He was at once sent to the Tower, as the destined victim of Catholic ascendancy.

Tried by commissioners sent from Rome, on charges of blasphemy, perjury, incontinence and heresy, he was cited to appear at Rome within eighty days, to deliver in person his vindication to the Pope. Detention in prison rendered compliance impossible; he was declared contumacious, and sentenced to be degraded and deprived of office. Under flattering promises, he signed a recantation of his alleged errors, and became, in fact, a Catholic convert.

The triumph of his enemies was now complete, and nothing was wanting but the sacrifice of their abused and degraded victim. To make the tragedy of his execution more impressive, Cranmer was placed on a scaffold in St. Mary's Church the day he was to suffer, there to listen to a declaration of his faults and heresies, his extorted penitence, and the necessity of expiating, by death, crimes which Heaven alone could pardon, but which could not be passed over by an earthly tribunal. Instead of confessing the justice of his sentence, submitting to it in silence, and imploring mercy, he calmly acknowledged that the fear of death had made him belie his conscience, declaring that the only prospect of extenuating his guilt was, as a Protestant penitent, to encounter the fiery torments which awaited him with firmness and resignation. He was immediately hurried to the stake, where, with the resolution of a martyr, he kept his right hand, with which he had signed the recantation, extended in the flames, that it might be consumed before the rest of his body, exclaiming, from time to time, "That unworthy hand!"

The execution took place on the 21st of March, 1556.

XVIII.—AYOTTE.

An Artist, Poet, Musician and Composer—born in France, in the fifteenth century, of a Protestant or Huguenot family. His paintings were principally portraits—life-size busts, and miniatures. He had quite a passion for the occult sciences and alchemy—which brought upon him the enmity of the ignorant and bigoted. He was assassinated, in his study, at the age of 37, by some zealous Catholics, who charged him with having dealings with the devil. His works, being only in manuscript, were destroyed at the time he was assassinated; therefore history fails to record the history of a man of eminent and diversified talents.

XIX.—PLUTARCH.

This learned Greek writer and historian was born at Cheronea, in Boetia, A. D. 50. Early initiated in the study of Philosophy and Mathematics, he was appointed, while young, as Ambassador to the Roman pro-consul—executing his commission with honor to himself and success to his country. After traveling through his own country and Egypt, as a historian and philosopher, he went to Rome, where he opened a school. Honored by the Emperor Trajan with the office of Consul, and afterwards appointed Governor of Illyricum, he returned to his native town after the death of his imperial patron. There, in the midst of his fellow-citizens, he was universally esteemed and raised to all the honors they had the power to bestow; and here, at the advanced age of 90, he died. Plutarch was a most voluminous writer—his works on historical and philosophical subjects numbering about 300, of which 100 are extant. The portrait exhibits him as possessed of great intellectual vigor—firm, energetic, self-reliant. It is, indeed, a marked physiognomy—a face upon which the beholder never wearies in gazing.

XX.—PINDAR.

One of the greatest of the ancient Greek Poets, Pindar, was born in Boetia, in or near Thebes, about 520 B. C. His father was a musician—a flute-player; and Pindar, himself, is said to have been a masterly performer on the lyre. At an early age he was instructed in music and poetry; and for the development of his poetical talent he was especially indebted to the beautiful Corinna, who was herself a distinguished poetess. He sang the praises of the Victors in the Grecian games—those public festivals in which the most distinguished men, even Kings, competed. Little is known with certainty in regard to the life of Pindar. According to some historians he died at 65: of others, he lived to the age of 90 or 80.

XXI.—ALFRED THE GREAT.

One of the most illustrious monarchs that ever swayed the sceptre of Britain. In the wars with the Danes, under his brother Ethelred, Alfred very greatly distinguished himself. He succeeded to the crown in 871, when in the 22d year of his age, and at once found himself involved in a dangerous war with the Danes, who had again invaded and penetrated to the heart of his Kingdom. After many battles, with varying fortune, Alfred was at length reduced to the greatest distress, being almost entirely abandoned by his subjects. In this forlorn situation he laid aside all marks of royalty, and took shelter in the hut of a poor shepherd. Afterwards he retired to a small Island off the coast of Somersetshire, built a fort for the security of himself, his family and the few faithful followers who adhered to the fallen fortunes of their King. In about a year after secluding himself in this Island retreat, he heard that his subjects, under the lead of the nobles, had won a great victory over the Danes. Whereupon he issued a Proclamation inviting the nobility to come to him: and while awaiting their decision, he assumed the habit of a Harper, and went into the enemy's camp, where he acquired an exact knowledge of their situation. An army was rapidly and secretly concentrated at a

point in Wiltshire, at the head of which Alfred placed himself. Attacking the Danes before they had any intelligence of his design, they were surprised and totally routed.

Some years of respite followed this event, when other powerful invasions of Britain were made by the Danes, followed by years of conflict before they were once more driven from the country. Peace secured, Alfred engaged in collecting and compiling the laws of his predecessors, and in improving the condition of his subjects, by securing to them an impartial administration of justice. He laid the foundation of the English navy, and made important geographical discoveries in the Northern seas. Considering the times in which he lived, the history of Alfred presents one of the most perfect examples on record, of an able and patriotic monarch, united with the high-minded and strictly moral individual. He died A. D. 900, and was buried at Hyae Abbey, in Winchester.

XXII.—FRA GIOVANNI GIOCONDO.

This eminent Italian, called *Jocundus*, a Friar of the Dominican Order, a man extremely learned in Philosophy and Theology, an Architect of great renown, was born at Verona, in 1435. From early youth he studied with the closest application the models of antiquity at Rome, where he passed several years in copying the ancient inscriptions. These he collected into one elegant volume and presented to Lorenzo, the Magnificent, at Florence. He visited Vienna, where for several years he was engaged in the service of Maximilian I., Emperor of Germany. His fame as an Architect spread throughout Europe. In his native city the work of preserving the Bridge over the Adige, which he did by surrounding the middle pier with spiles driven into the bed of the river.

Invited to Paris by Louis XII., he was employed to erect the Bridge of Notre-Dame, said by Scamozzi, to be the best constructed work in Paris. Afterwards he went to Venice, where he was employed in a grand work for the preservation of the city from destruction by the overflow of the Brenta, which threatened to pour its floods into the Lagunes—the bulwark of Venice. A council was called, and the plan of Giocondo adopted. This was to turn the waters of the river by a new channel, to be constructed through the marshes, into the Adriatic. The Lagunes were saved. While at Venice he made a noble design, including a magnificent Bridge, for rebuilding the quarter of the Rialto which had been destroyed by fire: but the adoption of the design of another so disgusted Giocondo that he left the city in disgust—leaving his drawings with the family Bragadine. The work was, however, executed after his drawings.

At 80 years of age, Fra Giovanni went to Rome, at the request of Pope Leo X., where he was declared the Architect of St. Peter's, after the death of Bramante, in 1614. In concert with Raffaele and Antonio San Gallo, he rebuilt that immense fabric, which Bramante, from his great haste, had left extremely weak. In a letter to his uncle, dated July 1, 1614, Raffaele thus speaks of the eminent and learned Dominican: "He (the Pope) has given me a companion, a very learned, old Friar, who is upwards of 80 years of age; and as the Pope sees he cannot live long, and as he has the reputation of great knowledge, his Holiness has given him to me as assistant, that I may learn of him, and discover any great secret he may have in Architecture, and thus perfect myself in Art. He is called Fra Giocondo."

His literary labors were considerable. In addition to the collection of ancient inscriptions presented to Lorenzo, he published an illustrated edition of "Vitsuviers" at Venice, in 1511. While in Paris he also first discovered, in an old library, several letters of the younger Pliny. Covered with honors and fame, this eminent man died in 1521, at the advanced age of 87 years.

Scaliger, a pupil of Giocondo, in Greek and Latin, speaks of him in the highest terms.

The part delegated to Giocondo, as helper of the "Band," is to uproot, as far as may be possible, jesuitical and monkish education; to take from *all* religious systems the education of the young of both sexes, as the surest and speediest way to undermine and break down theological power. Having had the experience of a monastic education, "who," he adds, "is better adapted to the work?"

XXIII.—LORD BACON.

Sir Francis, Viscount of St. Albans, was born in London, in 1561. He was one of the most remarkable men of which any age could boast. In 1593 he was chosen a Member of Parliament, and in 1603 was Knighted by James I., successor to Elizabeth. Later, he was made one of the King's Counsel and Lord Keeper of the Seals; and in 1619, Lord High Chancellor of England. Impeached by the House of Commons for corruption in his high office, and for receiving bribes from suitors in the Court of Chancery, he was tried, found guilty, sentenced to pay a fine of £40,000, to be imprisoned in the Tower during the King's pleasure, and to be forever incapable of holding any office in the State, or a seat in Parliament. He was, however, soon released from the Tower, gradually regained the King's favor, and finally received a full pardon, and the removal of his disabilities. In the succeeding reign of Charles I., he was summoned to Parliament, but did not take his seat, owing to physical infirmities. Lord Bacon was one of the profoundest investigators in the Natural Sciences.

His great work on the Natural Sciences gave him the appellation of the "Father of Experimental Philosophy."

He died in April 1622, in the 66th year of his age.

XXIV AND XXV.—ABELARD AND HELOISE.

Pierre Abelard, an accomplished scholar and dialectician, celebrated for his misfortunes, was born in 1079, near Nantes, in Brittany, France. His father was a man of rank and opulence, and gave him the most liberal education. In order the more fully to gratify his thirst for knowledge, he relinquished his family inheritance in favor of his brothers, and at the age of 16 betook himself to Paris, where he inscribed himself among the pupils of Wm. de Champeaux, a famous professor of the age.

In the public disputations which were the fashion of the day, Abelard had no superior, and he did not fear to enter the lists with Wm. de Champeaux himself. In the discussions that took place between them, he made such a brilliant display of ability, learning and logical acuteness, as to endanger the supremacy of de Champeaux at the seat of learning where he had so long held sway; and, when Abelard, at 22 years of age opened a school of Philosophy at Melure, the jealousy and hatred of de Champeaux were at the highest pitch. Abelard's failing health compelled him to retire to his native Brittany to re-

cruit his health ; after a time returning to Paris to resume his place as pupil at the feet of his old master. Though, meantime, de Champeaux had become a monk, he still continued his secular pursuits, and the fiery debates were renewed, in which Abelard again came off victor. Being made Bishop of Chalons, de Champeaux used his new power to crush his adversary with other weapons than those of argument.

Abelard, little satisfied with the knowledge he had already acquired, gave his days and nights to the study of the Scriptures, and in a short time found himself qualified to lecture upon Theology. His reputation as a divine was no less flattering than that which he had enjoyed as a philosopher. In the midst of his success, his happiness was still incomplete : a passion stronger than literary ambition possessed him—he sighed for pleasures which neither learning nor fame could impart. In the bloom of life, elegant in his manners, and graceful in appearance, he was confident of success wherever he should condescend to pay his addresses, and he resolved to be satisfied with no ordinary conquest. His choice did not long remain undecided.

HELOISE, the reputed niece of the Canon Fulbert, of the church of Notre Dame, happened to reside near the place where Abelard lectured. She was in her 18th year, a time when the heart is most susceptible ; and to the most exquisite beauty she united mental accomplishments equally admirable.

Her charms of person and mind were heightened by such a graceful and modest air as rendered her influence irresistible. Abelard could not aspire to a lovelier object. He saw her, conversed with her, and was captivated. Philosophy and Divinity were forgotten ; and his whole mind was devoted to the completion of those desires which Heloise had inspired.

A favorable opportunity soon occurred. Fulbert, who loved his niece, and admired the talents and distinction of Abelard, invited him to complete her education : and was highly pleased when Abelard proposed to board in his house—resigning to him entire authority and charge over her.

Abelard undertook the charge with transport, and contrived to render his instructions extremely pleasing to his pupil. The relation of master and pupil were not long preserved : a warmer sentiment than esteem seized their hearts. The unlimited opportunities which were afforded by the Canon, who confided in Abelard's age (40) and public character, were fatal to the peace of both. Fulbert's country house at Corbeil, to which the lovers used frequently to repair, under pretense of study, enabled them to escape observation or censure, while abandoning themselves to the indulgence of a criminal, but mutual passion. Abelard became averse to study, his mind impaired, and so striking a change attracted public notice and remark. Fulbert alone had no suspicion of their intimacy, but at last awakened to the true condition of matters, he watched their conduct with the closest vigilance, and surprised them in *flagrante delictu*. An immediate separation was the consequence of the discovery, but the lovers contrived to elude watchful eyes, and still find means for stolen interviews. The condition of Heloise was on the point of betraying her, and in the habit of a nun, advised by Abelard, she set off without delay to the house of his sister, in Brittany. To appease the fury of Fulbert, Abelard proposed marriage, which was to have been kept a secret on account of Abelard's ecclesiastical ambition. Fulbert divulged the fact, which Heloise, from a spirit of devotion to her lover, denied. Exasperated at her perverseness, Fulbert punished her, and she then fled to Abelard, who placed her in the nunnery of Argenteuil.

Fulbert now abandoned himself to a transport of savage vindictiveness, and, watching his opportunity, burst into Abelard's chamber with a band of ruffians, and gratified his revenge by inflicting on him an atrocious mutilation. For this outrage Fulbert was subsequently deprived of his benefice, his goods confiscated, and his accomplices punished by undergoing the treatment they had inflicted on Abelard.

In this business, Abelard, in his memoirs, admits his own culpability; states that he was under an evil influence; that he abused the confiding trust of his friend Fulbert; and that he deliberately plotted the seduction of Heloise, who, on her part, was far less blamable than he.

On his recovery from the outrage, shame and despair drove him into the darkness of the monastery of St. Denis, where he became a monk. The affection of Heloise did not seem diminished by his misfortune: but, in compliance with his request, at the age of 22, while yet in the bloom of youth and beauty, she assumed the veil at Argenteuil, and renounced forever the pleasures of society.

Abelard's spirit was not crushed: and after a few years he resumed his lectures, the great popularity of which drew crowds from all quarters. The malice of his old opponents was once more aroused; he was accused of heresy, and at the council called at Soissons, his works were adjudged heretical, and ordered to be burned. The monks of St. Denis, desirous of relieving themselves of a brother whose life was a rebuke to their own, took offense at some of his opinions, and followed him up so closely that he was compelled to escape to Troyes.

Here he built a rude hermitage after the fashion of Anchoret, to which retreat many of his pupils followed him; and with their assistance he founded the Paraclete. The dedication of this chapel to the Holy Ghost was stigmatized as an innovation. His election as abbot of the monastery of St. Gildas de Ruys, brought him farther trouble. The feudal lord of the monastery had deprived the monks of their territory, on account of their irregular life; and as Abelard was no less desirous of reforming them, he ran the risk of assassination within the walls, while in his desire to maintain the temporal rights of the convent of Argenteuil, to which Heloise had been elected abbess, he was in little less danger from without. He regretted the seclusion and independence of the Paraclete.

The demesne of the convent having been claimed by the monks of St. Denis, the nunnery suppressed, Heloise and her nuns were without home or shelter. In this emergency Abelard offered them the Paraclete, to found an institution there, and his proposal was confirmed by the bull of Innocent II. This reunion, after a separation of eleven years, was precious to each.

Abelard's doctrines brought a new persecution upon him. This time St. Bernard was his opponent—charging him with dogmatizing on the power and nature of the divine essence. In 1140 a council was held at Sens, presided over by Louis VII. in person. His opinions were again judged heretical, and he was sentenced to perpetual silence.

By the efforts of Peter the Venerable, Abbot of Cluny, an absolution was procured from the Holy Father, and Abelard was received into the monastery. In this last retirement he experienced every kindness, till, weakened by age and complicated disease, he was sent to the Priory of St. Marcel, near Chalons, where he died on the 21st of April, 1142, in the 63d year of his age. His body was sent to the Chapel of the Paraclete, according to a former request of

Heloise, and by his own desire. She survived him over 20 years, and was distinguished for her learning, piety, resignation and exemplary conduct. Her death took place on the 17th of May, 1163, and her remains were buried, by her own request, in the same tomb with Abelard—whose memory she had cherished with undiminished affection, till the last moment of her life. Upon the tomb was inscribed this epitaph :

HERE

Under the Same Marble,

LIE PETER ABELARD,
FOUNDER,
AND HELOISE, FIRST ABBESS.
OF THIS
MONASTERY;

Once united in Studies, in Genius, in unhappy Nuptials and Penitence,

NOW, AS WE HOPE, IN ETERNAL FELICITY.

Abelard died on the 21st April, 1142: Heloise, on the 17th May, 1163. In 1792 the Paraclete was sold, and the remains of the two lovers were removed to the Church of Nogent sur Seine. In 1800 they were exhumed and placed in the garden of the *Musie Francoise*, in Paris, and in 1817, were deposited beneath a mausoleum in the cemetery of Pere la Chaise.

Of Heloise, history makes no mention in regard to her parentage and early life: only after her connection with Abelard. After their separation only one personal interview was held by the lovers; but Abelard became her Spiritual Adviser and Father Confessor. A correspondence arose which continued for years. The Letters of Abelard and Heloise have been many times published, and are models of their kind: hers, especially, breathing the spirit of love, refined and purified by suffering.

XXVI.—SIR ANTHONY VANDYKE.

This celebrated Flemish painter, and pupil of Rubens, was born in Antwerp, March 22d, 1599. His parents were in comfortable circumstances, and possessing some knowledge of art, gave him his first instruction. At 16 he was placed under Rubens. When 20 he went to Italy, visiting Venice, Genoa and Rome, studying under the best masters. The great talent of Vandyke was shown in his religious paintings—that of “Christ Crucified between the Two Thieves,” in the church of the Recollects, at Mechlin, being pronounced by Sir Joshua Reynolds not only the best of his historical works, but “one of the finest pictures in the world.”

Invited by Charles II, he visited England in 1632, and a year or two after, was Knighted by the King, who appointed him painter to his majesty, with a life pension of £200 per annum (\$1,000). “He always,” says a contemporary writer, “went magnificently dressed, had a numerous and gallant equipage, and kept so good a table in his apartments, that few princes were more visited, or better served.”

Excessive application—frequently painting a portrait a day—and too much dissipation, together with anxieties caused by a search for the “Philoso-

pler's Stone," to which, in his latter years, he surrendered much of his time, rapidly undermined his health. Desirous of doing something worthy of England, and at the same time repairing his shattered fortunes, Vandyke proposed to the King to paint the walls of the "Banqueting Room" at the Palace of Whitehall; but the price demanded was beyond the capacity of the Royal Treasury. While negotiations were pending for the execution of the work at a lesser price, his death took place in London, December 9th, 1641, in his 43d year. His best portraits, prominent among which are several of Charles I., and of the Earls of Strafford and Pembroke, are in the collections at Windsor Castle, Hampton Court, Blenheim, Althorp, and other famous seats. There are also many in the galleries of Paris, Berlin and Vienna. As a portrait painter, Vandyke ranks next to Titian, and by some is accounted equal to that master.

The portrait represents Vandyke *as he is in Spirit Life*, as near as it is possible for mortal pencil to delineate his features.

XXVII.—PHILIPPE QUINAULT.

A distinguished French opera writer, born in 1635. Son of a baker, with no advantages of education, he owed all his success in life to his own industry and talent. He began to write plays before he was 20; and his success was such as to make him a mark for the satire of Boileau, who attacked and criticised him with great bitterness. Feeling that tragedy was not his province, Quinault, in connection with the musical composer Lully, began writing operatic pieces. In this department of poetry—the lyrical—he displayed such talent as to be placed above all competitors: being ranked by the best judges as among the most distinguished men of the age of Louis XIV. There is nothing in the French language more delicate, tender and ingenious than the turn of his love-songs and dialogues. Boileau and the other critics of that time, attributed the success of Quinault's pieces solely to the merit of Lully's music; but the latter is now forgotten, while the former are still read with pleasure. His "Armide," and his "Atys," are master-pieces of their kind.

Marrying the widow of a rich merchant whose estate he had settled, Quinault was enabled to purchase the post of Auditor in the Chamber of Accounts, and afterwards was elected a member of the French Academy. He was chosen to deliver, in the name of that body, a congratulatory address to the King, on his return from the campaigns of 1675 and 1677—by whom he had a pension bestowed, for flattering compliments in his prologues.

In society, Quinault was polite, amiable, and kind. Besides his theatrical pieces, he was the author of several occasional poems of great merit and popularity. The last years of his life were rendered unhappy by a *melancholia*, induced from decline of health. He died in 1688, at the age of 53. The portrait shows him to have been a handsome man, and it is pronounced a good likeness by Dr. Cooper, and others, who have seen him clairvoyantly.

Though not a member of the "Band," he has enlisted under their banner, and will be proud to assist in the work of radically revolutionizing the popular educational systems of the day, especially in religious matters, simplifying, and rendering less abstruse, scientific education as well.

XXVIII.—“DAWN.”

This portrait was taken at a *Séance* with Mr. and Mrs. Anderson, in New York, in the winter of 1869-70. She was unknown to us, but has been cherished as the likeness of a beautiful spirit. It is now given by her, through Dr. Cooper, that she was born in Massachusetts about one hundred years ago, of parents by the name of WHITE; that she never had a name in the earth-life, having passed away soon after birth. Therefore, when asked her name, she said: “Call me Dawn; as I only dawned in this life and then passed to the spirit-world.” The portrait represents her as she grew up to womanhood in the summer-land, and she is dressed according to her own fancy. Her influence is very beautiful.

She is related to the wife of Dr. Cooper, about the fourth generation back; and belongs to the BAND, like numerous others, as a helper, being nearer the earth in magnetism, than the Ancient and pre-historic members. It is an accepted fact in the Spiritual Philosophy that the *inherent law of physical development*, or growth, interrupted in this life, continues in the next, till the full natural statue is attained: thus, all embryotic human forms, cut off from physical life before or after birth, grow up in spirit-life until the law of growth is fulfilled. “Dawn” comes as she would have been at about 24 years of age had she lived.

THE BAND OF DRALLAHAS.

Through the connection of the magnetic wires, other BANDS of Spirits, still more ancient than the Atlantians, report themselves to the denizens of Earth.

On the receipt, in February last, by Mrs. FRANK CAMPBELL, a Medium, of Boston, of a postal card announcement of the “Spirit Art Gallery,” she wrote, under date of Feb. 20, 1874:

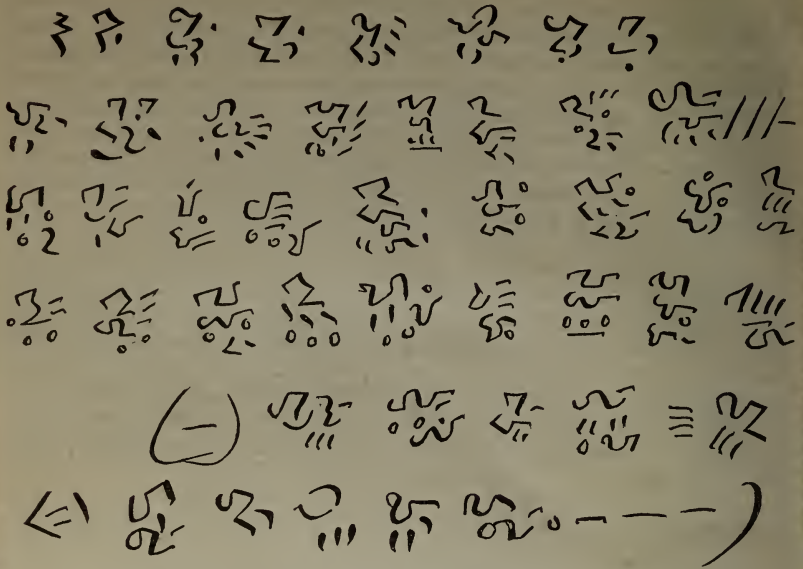
“I this moment have received your postal card, on which is printed a brief description of your most wonderful Spirit Art Gallery, ** which I have read with intense interest. ** A Spirit bids me write, and this time I obey.

“It is now eighteen years since I began to write, under powerful Spirit control, an unknown language, or languages. The characters are very regular, and most of them are very beautiful, and are said to be written by *very ancient Spirits*, who are intending to give the world a description of our planet and its inhabitants; and their manners and customs, as far back as the first dawn of intellect; and they further say they will explain the hitherto mystery of the Western Mounds, and also the ancient ruins of Central America and Yucatan.

“Now, this little history which your card contains, together with what has been given to me, is a strange and intensely interesting coincidence; and I hope, by writing to you, to obtain some further information regarding *these writings*, as perhaps the ancient ones may be able and willing to give myself, as well as others, some light on the subject. * * *

“I am to be controlled to write a few lines, that you may have a specimen of the *characters* for inspection by your BAND OF ANCIENTS.”

FAC-SIMILE OF THE ANCIENT WRITING.



The *strange writing* was submitted to "the inspection of our Band of Ancients," through their medium, JAMES COOPER, M. D., of Bellefontaine, Ohio, who reports the result, under date of March 17, 1874, as follows:

"The characters are not Atlantian, but seem to have belonged to an Asiatic people long extinct. The Spirit presenting with these characters, is a small man, with black crisp hair, which is quite bushy; small black eyes, differing from the regular Asiatic, in being round; nose small and thin; lips thick, particularly the under one; high receding forehead, and quite dark olive complexion.

"He says they inhabited the extreme Southern Peninsula of Asia, and the adjacent islands, and were civilized to some extent, and were worshippers of the EVIL Principle of Nature. The name of this nation or people is DRALLAHAS: pronounced, Drawl-la-has—the *h* in the last syllable almost silent. He was a Ruler and Priest. His wife is with him and resembles him much, except that she is smaller. They lived

50,000 YEARS AGO,

so they say. The *characters* are simply a statement of the facts above given, with the names of some of their *Deities*, and their own names attached:

MAZZA, *King and Priest.*

MEBB-AH, *Queen.*

"They came through Mrs. Campbell, for the purpose of establishing communication with us, to assist him in developing his plans; also, being skilled in medicine, these Asiatics are able to help her in her mediumship."

On the 2d of April, two long messages in the *Ancient character* (from the BAND OF DRALLAHAS), were received from Mrs. Campbell, under date of March 24th. One of them was headed: "*Written expressly for Mr. Winchester, to be submitted to Dr. Cooper,*" the other—"Suggestive Directions, with the Benedictions of the Band."

These messages were transmitted to Dr. Cooper, as requested, and on the 12th of April he returned the translations, one of which is given in full, herewith. Dr. C. prefaces the translation with these remarks:

"While seated at my table they surrounded me completely, there being about 25 of them present; some of them old men not over FOUR FEET IN HEIGHT, but stout and muscular."

TRANSLATION.

WE, the *Drallahas*: MAZZA, King and Priest; MEBB-ah, Queen; and ASTERROO, Chief of Guards, and Councillor—*come Greeting* :

1. The Sun rules the day, while the Moon rules the night, and the Stars give her their assistance.

2. MAN (the Sun) rules the Government, the Market, and the Field; while WOMAN (the Moon), rules the Household, assisted by the Children (Stars), to make it luminous with a happy light.

3. The wise man has patience, and receives his reward; the foolish man is impatient, and meets with disappointment.

4. Rivers never flow up stream, neither does night come at noonday; much less is Earth's progress interfered with by the sneers and scoffs of men.

5. That the Earth may progress, tempests, storms, floods, and convulsions, must occur: So with man—to learn Wisdom and Progress, he must be tried with trouble, and purified by sorrow.

6. Ignorance begetteth sorrow and entails the miseries of disease; while Wisdom insures joy, even in poverty, and immunity from many diseases.

7. Wealth, when not properly used, only begets uneasiness and trouble; when used to enlighten and comfort the poor and ignorant, it giveth much joy.

8. Wisdom and Truth make the weakest man powerful; Ignorance, in the strongest, makes him most weak.

9. The Earth is your *Mother*, from whose bosom you obtain your food; when you thresh your corn, cover her bare bosom with the straw and she will thank you.

10. The Ant labors hours in carrying a grain of corn to its hill; then, oh Man, labor years to obtain Wisdom, which is Joy.

11. Perseverance overcomes all obstacles, while Procrastination ruins the brightest of prospects, and blasts our hopes.

12. Accumulate what you honestly can: retain enough for your own wants, and wisely distribute the balance to the physically and mentally destitute.

13. Distrust him who flatters.

14. Trust him who wisely tells you of your faults.

15. Death is a true friend to the old and infirm.

16. Be true to yourself, and you will be true to others.

17. One POWER rules all things, animate and inanimate.

18. Learn to adapt these PRECEPTS to yourself.

DRALLAHAS OF THE BAND.

These PRECEPTS were engraved on plates of copper, and written on the skins of animals, for the instruction of the people by the Wise Men of their Nation. They had, also, Precepts, specially addressed to Woman, which are to be given hereafter.

From the second and longer message from the DRALLAHAS (which was of a personal and private nature), we make the following extract:

"We, also, have consulted upon the subject of having a short history of ourselves and country, embodied in the work to be published by you, relating to the Atlantians and Mound Builders; and it has been agreed [between the two Bands] that the labor for the Medium will be too great; therefore, *our* History will be deferred until after the other is published and on sale; for your three Chiefs say, and truly, that the way the human family has been educated, it would be asking too much of them to believe in people as ancient as we are, until they have digested the 16,000 year History."

That such a history would be exceedingly curious and interesting, there can be but little doubt; for the DRALLAHAS were the most enlightened people of Asia, Africa and Europe, at that day. They admit, however, that there was a civilization they knew nothing about, *on Atlantis*, that was, even 50,000 years ago, in advance of their own. This they only ascertained ages after they left the form.

The "Benedictions," in general use by the DRALLAHAS, were two: One to AMBRA (God of Good), and the other to MARANTI (God of Evil), to both of which Temples of Worship were erected and dedicated. Those to *Maranti* (the Devil), were much more numerous than those to *Ambra* (Good); and the days of worship set apart to the former, were as three to one. In fact, whenever there was a terrible storm or earthquake, the temples of *Maranti* were crowded with people, bringing offerings to placate his anger.

Mazza, the King, was a Priest of *Ambra*. The Priests of *Maranti* were drawn from the nobles of twenty years, whenever there was a vacancy, but the office was not hereditary. It was one that few desired to fill. Although the Drallahas recognized GOOD as one of their "Gods," they were in reality Devil Worshipers.

These are the two Benedictions:

First: May AMBRA (God of Good) plant flowers in your path, and cause your fields and trees to yield much: may your wife enjoy good health and be happy: may your children be beautiful and wise; and may the good spirits protect and bless yourself.

Second: May the EVIL ONE (Maranti), choke the thorns he has sown in your path, and remove the rocks and surplus water from your garden and fields; and when he sends the strong winds, may your palm-trees and house be spared, and may the Spirits of Darkness never cast a shadow on your path.

This ancient Asiatic people were adepts in the occult sciences; and, as Spirits, possess a wonderful knowledge of NATURE'S SECRET POWERS, to which a higher class of Spirits cannot attain, because they are unable to control, *by contact*, elements so much beneath them. These secrets consist, among others of importance, in giving health, or taking it away; and even extends to the control of the lives (physically speaking) of such mortals as they bring their forces to bear upon.

Science is, by its crucial methods of evolving and testing the *phenomenal facts* of Spiritualism, placing them upon a basis that cannot be overthrown, by all the skepticism that the world can bring to bear upon them. Ere long, when these returning Spirits, who inhabited the Earth, thousands and tens of thousands of years ago, unlock to us the knowledge of long-forgotten ages, what buried Wisdom will be ours, and what Progress will be made in the advancement of the human race, through this "opening of the SEALS," which has closed to us the treasures of human experience in all the geologic eras!

SPIRIT ART GALLERY.

Notices of the Press and People.

SPIRIT PAINTINGS.—These pictures are drawn by Wella and Pet Anderson, spirit artists of acknowledged ability. Mr. A. was originally a cabinet-maker, and, following his own inclination, would have been one now; but it was decided in spirit-land that he should become their instrument; and he had no choice but to submit to the decree, or deface and ruin everything he undertook to do. So it was: no sooner would he finish planing a panel or any smooth surface, than he would be influenced to mark or draw upon it with a pencil, or otherwise deface it. So often was this repeated, that at length he reluctantly gave up his business and began his career as a spirit artist, which for sixteen years he has worked at without intermission, save the rest made necessary by the nervous prostration this labor brings. Mr. A. has rarely more than two sittings a day, and those not exceeding ten or twelve minutes in duration. The average time occupied in making each of these pictures was about one week, though the actual working time on each was not over two hours. When in a trance state, the medium works with the rapidity of lightning, drawing the most intricate patterns of embroidery, and patting the most delicate touches here and there upon his paper, with a freedom that the favored few who have seen him work, declare to be impossible to the human hand.—*Alpine Miner*, Monitor, Cal.

SPIRIT ART GALLERY.—The pictures were taken with Faber's pencils, Nos. 1 and 2. They are very nicely done. The figures on the embroidered robes are very minute and perfect. The artists have been well known all over the United States for many years. Mr. and Mrs. Anderson sit together, both being entranced, one acting as battery for the other. Sometimes the lady holds the pencil, sometimes the gentleman. The faces are very different, and present a curious study to an artist. As Pencil Paintings, they are worthy the attention of Art critics. * * No doubt the Exhibition will attract crowds of people, for IT WILL BE WELL WORTH A VISIT.—*San Francisco Daily Eve. Post*.

"Spiritualism is producing of late some fine specimens of art, and among the finest of these are the Pencil Drawings of the Andersons, Photographs of which are now before us, executed in the highest style of art, and producing the most pleasing impression, as well as astonishment, at the skill of the Spirit artists and photographer. Mr. Winchester deserves the greatest success in his endeavor to place them in the hands of the people."—*Religio-Philosophical Journal*.

"We have been favored with a sight of photographs of THESE MARVELOUS PICTURES, and consider them a valuable and *very interesting curiosity* in that line, which most any one would desire to possess."—*Daily Evening News*, Gold Hill, Nevada.

"The photos. ARE PERFECTLY SPLENDID. Hon. Geo. Harding, of Genoa, Nevada, after a long and critical examination, pronounces the portraits of Cranmer, Bacon and Plutarch, perfect; and would have recognized them anywhere, having seen copies of them from paintings and medallions."—*O. F. Thornton*.

"The pictures are done entirely with a lead pencil, and aside from the interest which attaches to them on account of their so-called supernatural origin, THEY ARE REALLY CREDITABLE WORKS OF ART. The drawings are not always correct, but the shading and general finish evince *wonderful skill and proficiency* in the use of the pencil."—*San Francisco Daily Chronicle*.

"Looking at this Gallery of Pictures as Works of Art, and setting aside the idea of Spiritual assistance, THEY ARE SIMPLY WONDERFUL. No matter by what agency they are executed, or what power controlled the Artist, *they will be recognized as WORKS OF ART* by all critics, when they shall have been exhibited to the world's gaze."—*Alpine Miner*, Monitor, Cal.

"I am delighted with this beautiful collection of Pictures, and regard them as the finest I have ever seen."—*T. B. Taylor, M. D.*

"THEY ARE GRAND."—*W. S. Wood*, Coshocton, Ohio.

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